

FUNDAMENTAL AND ADULT EDUCATION

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EDITORIAL

The 1955-56 programme of Unesco in fundamental education, approved at the recent session of the General Conference in Montevideo, continues and intensifies the three broad lines of approach which have been developed in recent years—studies and experimental activities, assisting projects associated with Unesco's programme, and training.

Three problems have been singled out for study in the next two years. The inquiry into methods of teaching reading and writing will continue with the publication of a revised version of the Gray report.¹ Two specialists will also be sent out in 1955 and 1956 to two different regions where they will collaborate with teachers in literacy programmes in the carrying out of field tests to improve teaching methods and the preparation of reading material.

The second field of study and experiment is an inquiry into the way in which a literacy programme can be not only begun but sustained. There is insufficient analysis of what makes a literacy campaign succeed or fail in promoting permanent literacy. Accordingly, two specialists will be sent out to do a nine-months' evaluation of literacy campaigns in a region where there has been a comparatively long experience in this field.

The third problem concerns the use of a language of wide communication in relation to the use of vernacular languages in fundamental education. The educational wisdom of teaching people to read and write in the language they first speak has long been stressed, but in many areas where knowledge of a world language is indispensable to personal, community and national development, an even higher value is often placed on literacy in a second tongue.² Two specialists will accordingly be sent out for nine months to two different regions, to study the educational relationship between these two desiderata.

The second broad area of activity is the now familiar associated projects system by which important fundamental education activities throughout the world are linked through Unesco's Education Department—thus going some way towards breaking down the isolation of widely separated programmes and making possible the pooling of international knowledge and experience. The limited degree of expert assistance given to such projects in the past is now to assume a more systematic and continuous form, and apart from headquarters' visits to certain projects, two experts will be sent to two regions to work with associated projects for the greater part of two years. It is proposed also to help set up a national fundamental education training centre as an associated project, in one of the countries collaborating in the Arab States Fundamental Education Centre.

1. *Preliminary Survey on Methods of Teaching Reading and Writing.* (Educational Studies and Documents, no. V), Paris, July 1953, parts 1 and 2.

2. *African Languages and English in Education.* (Educational Studies and Documents, no. II.) Unesco 1953.

An expert will be sent out for two years, and the project will proceed on the understanding that a large part of the staff of the new centre will be ASFEC graduates.

The third broad line of activity concerns the training of fundamental education workers. The two international training centres at Pátzcuaro in Mexico (CREFAL) and Sirs-el-Layyan in Egypt (ASFEC) will operate along lines now well established, both in the training of fundamental education teams and the production of educational materials in Spanish and Arabic respectively. The need for national training centres is now increasingly felt however, and efforts will be made to encourage their development. In particular, Unesco will give direct assistance in the planning and establishing of a new national centre (quite apart from the associated project mentioned earlier). Here again two specialists will be sent out to a Member State for approximately two years each.

SOME ASPECTS OF WORKERS' EDUCATION IN INDIA

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For our purpose we may use the term 'workers' education' to cover all the various types of activities from literacy work to community centres, as well as the education provided by trade unions to train their own officials or rank-and-file members. We will first consider the efforts at liberal and cultural education of the general mass of the people.

LITERACY WORK

In its early stages the adult education movement in this country placed great emphasis on literacy. Such work first received considerable support in 1937, when popular ministries were formed in the provinces. A leading part in the movement was taken by Bihar and Uttar Pradesh states, though literacy work was being done all over the country by both official and non-official organizations. Among non-official organizations, particular mention should be made of the Bombay City Social Education Committee and the Mysore State Adult Education Council.

To arouse popular enthusiasm, demonstrations, campaigns and processions were organized, in which university and college students played an important part. In addition to opening literacy centres, many governments started giving aid to any individual or agency willing to take up this work. The payment was calculated on the basis of results. Adults were examined before their admission to literacy centres and were tested after finishing their course. Successful students were given certificates, and the agencies responsible for their success were given aid on the basis of the number of persons made literate. Millions of rupees were spent by the various governments in this way—yet without an appreciable rise in the number of literates. Interest in this movement declined when the popular ministries were abandoned, owing to the increased demands made on government resources by the second world war.

After the war this work was taken up again, and today nearly every education department of the state governments is interested in it. Schoolteachers are engaged to conduct evening classes for illiterates, in the school buildings. Between 1947 and 1951, 147,866 literacy classes were held, with an enrolment of 3,832,913 students, of whom 1,962,632 passed the elementary course. The total expenditure of the central and state governments on this work amounted to 24,799,361 rupees during this period.¹ While admittedly economical, the use of schoolteachers for literacy work has not proved a great success. The primary school teacher needs to adjust his attitudes and methods considerably to be able to handle adults successfully. Though the teachers may be keen to teach illiterate adults, the adults themselves often lack enthusiasm. Perhaps a full day's hard work and domestic responsibilities do not allow them the required leisure. But there is also the question of self-interest; they are not clear in what way mere literacy can help them.

The Indian Adult Education Association in its first national seminar on Liquidation of Illiteracy, held in 1950 in Jabalpur, considered the desirability of starting literacy centres in carefully selected compact areas or groups of contiguous villages. The seminar held that if literacy was to be of practical use the aim should be to train the illiterate adult to read his own language with facility and with full comprehension; he should be enabled to read at least the first reader, after the primer, as well as the headlines in

1. Ministry of Education, Government of India. *All-India Report of Social Education for 1947-51*. p. 176-7.

newspapers. It was felt that literacy should not be separated from other aspects of social education. Even the teaching of the 'three R's' should be designed to include some reference to health, hygiene, general knowledge, civics, landmarks in history, folklore, and improved methods in agriculture. The need for preparing suitable textbooks and teachers' guide books was also emphasized.

SOCIAL AND CULTURAL EDUCATION

It is being increasingly realized in this country that literacy is not all and that it need not necessarily be the first step. This attitude has developed mainly as a result of the remarkable work done by the late Mr. Shafiq-ur-Rehman Kidwai of the Jamia Millia Islamia, Delhi. The contribution that Mr. Kidwai made was the introduction of a new type of social and cultural centre in place of literacy centres. The activities of these centres were varied, and included entertainment, recreation, exhibitions, discussions, lectures, debates, etc. Literacy classes were conducted only when a group of people made a request for them. People could participate in any or all of the activities mentioned above without being required to join literacy classes. The difference between these and literacy centres was that they were based upon a much wider conception of educational work. The approach of Mr. Kidwai to the whole question of adult education was refreshingly different from that of many educational authorities, which appeared to be preoccupied only with the idea of spreading literacy. Even when the education departments of the different states seemed to appreciate the necessity of cultural, recreational activities, libraries and discussions, they arranged these activities only for those who were already attending their literacy classes.

The Wall Newspaper

Mr. Kidwai developed the 'wall newspaper' into a very powerful instrument of education. He was always conscious that the resources at the disposal of adult education workers are bound to be meagre and that all techniques and methods, if they are to be of practical value, must therefore be economical as well as effective. The wall newspaper is just a big sheet of paper on which headlines from newspapers as well as pictures in the news are pasted, with some material written by hand also. The whole wall newspaper is divided into a number of sections, dealing for example with international, national and provincial news, and the news of the small community in which the centre is situated. The idea is to make the wall newspaper as interesting and attractive to the ordinary people of the locality as possible.

Usually a wall newspaper is displayed outside the educational centre, where a large number of passers-by will see it, and so that it may provide a subject of discussions in the evenings. Many adults attending the centre may not understand the news as given in the paper. In the first place, the news items are much too brief and do not give enough detail; secondly, the audience may not know the background of the news. With the help of the wall newspaper, and a wall map, the news is explained every evening by the head of the centre or his deputy. For example, the commentator, when explaining the international news in the paper, might relate the news with the place and tell them something about the people of the countries in question, their culture, their problems and their economy. News about debates in parliament, in addition to explaining the news itself, may provide an occasion for describing what a parliament is, its constitution and powers, what are the people's own rights and responsibilities when electing a representative, etc. With local news it is possible to give a good deal of information on civics and politics, thus at the same time making the people aware of their own problems and responsibilities.

Debates and discussions are potent instruments of education, but there is difficulty in India in starting such discussions or debates with adult audiences. The adults tend

to be shy and self-conscious, and do not like to speak for fear of betraying their ignorance. However, the ice can be broken in the course of comments on the wall newspaper. During the talk a few relevant questions may be put to some member of the audience. The listener is taken unawares and just mutters a few words to express his opinion. At this stage another member of the audience may be asked for his opinion on the views expressed, and before anyone is aware, a discussion has started and a good many have participated. Later, those who have been prominent in the discussion may be formed into a separate group for debates.

A Calcutta Education Centre

A number of organizations in the country have taken inspiration from the work done by the experimental education centres of Idara Talim-o-Taraqqi (Jamia Millia Islamia), of which Mr. Kidwai was the head. The work of the Delhi Municipal Committee which started 19 social education centres in 1948 should be specially mentioned in this connexion. It may be useful here to consider in greater detail the working of a typical centre of this kind—the Asian Trade Union College organized by the ICFTU (International Confederation of Free Trade Unions). The centre has been running since 1953 in Calcutta, in Watgunge Street, a dockers' and seamen's district.

The centre's main purpose is to experiment in new methods and techniques of indirect and informal education for workers, and to demonstrate the most successful to the students of the college. The centre is open to all workers living in the locality, irrespective of their industry or unions. The majority are illiterate, and have few means of healthy recreation, and, as quite a large section of the population belongs to the Moslem minority, they were badly affected during the communal riots. Considerable tension has also been caused by the existence of rival unions vying with each other to win the support of the dock workers.

The workers' greatest need was to be brought together in a healthy atmosphere. Thus far the centre has concentrated on the following activities: wall newspaper—display and discussion; exhibition of charts—display and discussions; drama—particularly creative dramatics; music; poetic composition; debates; reading room and library; literacy classes; indoor games.

The drama group has some 27 members who meet every Wednesday, work out a plot for the weekly drama and allocate the roles. On Friday they further discuss the roles and stage the drama on Saturday night. The play is not written; the dialogues, devised by the actors themselves, are often extempore. In their weekly Wednesday meeting, one or two members of the group give an idea about the theme of the drama. As the themes



Art group at the ICFTU Calcutta Centre (ICFTU).

relate to the day-to-day problems of the workers, no expensive costumes or decors are called for. This technique not only makes it possible to stage plays at very little cost, but gives the adults an excellent opportunity for self-expression.

Music attracts a large number of the workers. Some wish to listen to it, others to learn and practise it. There is considerable interest in communal singing, particularly of marching songs. Poetic composition and music have developed a close relationship, and poems composed by the members of the centre are often sung by those interested in music.

Debates and discussions take place every Tuesday. The participating workers make great efforts to gather information and arrange their ideas on the subject of discussion. The whole-time workers of the centre give the necessary guidance and encouragement. The library and reading room are also well attended. The daily issue of books is gradually increasing and the workers are getting into the habit of reading in the reading room or at their homes. Particular encouragement is given to the workers who have passed out of the centre's literacy class to borrow books and follow up their literacy.

In the beginning very few workers were interested in literacy, but participation in cultural and recreational activities has increased their interest. At present 76 workers are members of the literacy class; 63 of them are learning two languages each, and 13 members of the class are teaching others. The arrangement is that a worker more advanced in one language teaches that language to others while he is himself learning the language in which he is less proficient. Literacy classes in four languages (Urdu, English, Hindi and Bengali) are held every evening. Indoor and outdoor games are also provided and competitions in various activities have been held.

The centre has a constitution under which elections are held for the various offices. This encourages a greater participation of the workers in the actual running of the centre. There is a membership fee of four annas per month. There are at present nearly 200 members, but lack of accommodation has prevented further enrolment.

TRADE UNION EDUCATION

Trade union education in India has developed considerably in recent years, particularly since the country became independent. The workers are becoming more and more conscious of their rights and privileges, and are demanding a decent wage and standard of living. The realization is growing that unless the trade unions have office bearers who come from the ranks of the workers and who are prepared to devote themselves completely to the movement, trade unions will not make much progress. But the economic and educational poverty of the general body of workers is obvious to any observer: 85 per cent of the people are illiterate and many are ignorant. At the same time the trade unions are having to face more and more complicated questions. The need for training trade union officials and educating the rank-and-file members is becoming increasingly obvious. The efforts at training suitable personnel for trade union service have been very few. This has been partly due to the poverty of the unions which can hardly afford whole-time workers. However, some efforts in this direction have been made; the earliest appears to be that of the Indian Federation of Labour under the leadership of the late Mr. M. N. Roy, its founder general secretary. The Indian Federation of Labour organized the first All-India Training Camp in Delhi in the year 1944. The camp was attended by over forty trade unionists from the various parts of India, representing most of the major industries. The programme of study included the following subjects: general sociology; general economics; economic structure of the country; problems of agricultural economy; problems of industrialization; free enterprise and collectivism; co-operation; industrial relations; labour legislation; and trade union organization.

The Indian National Trade Union Congress (INTUC) and the Hind Mazdoor Sabha, the two most important national organizations of workers in the country, have

also been alive to the need for trade union education. The Textile Labour Association, Ahmedabad, one of the important affiliates of the INTUC, runs a three-month trade union education course in Ahmedabad. Recently there was a proposal to start a trade union college in Indore, Madhya Bharat. The Social League of Bombay has also conducted a number of courses for trade union workers. St. Xavier's institute and colleges in Calcutta, Jamshedpur and Bombay have also been running courses on industrial relations, to which they invite both trade union leaders and employers' representatives.

However, by far the most important experiment in the Asian region in the field of trade union training has been that of the International Confederation of Free Trade Unions, which started the Asian Trade Union College¹ on 5 November 1952. The two main aims of the college are: (a) to bring together active trade union workers from all over the Asian continent, to help them to study the basic principles and methods of democratic trade unionism and to equip them to carry on trade union work in their own countries with greater understanding and ability; and (b) to train cadres of workers to organize local education programmes on the above lines in their own countries.

Each course is of 12 weeks' duration and the syllabus covers the following subjects: what is a trade union?; organization and administration of trade unions; collective bargaining and shop activities; history of the trade union movement in Asia, Europe and America; labour legislation; general and applied economics and economics of social problems in Asian countries; political topics; workers' education.

Originally, the course in economics was very comprehensive but largely theoretical. The college found, however, that a course of this nature was not practicable, and the syllabus in economics is now limited to discussion on the problems of wages and employment and comparative study of some of the typical economies of Asian countries. Substantial revision has also been made in the syllabus on political topics. The main emphasis is now on explanation of the basic principles of democratic politics and on their bearing on the growth of the trade union movement, particularly in the context of the countries from which the students come. Apart from the above eight topics, a few more subjects have been added to the syllabus in the more recent courses.

The college employs such methods of study as are considered to be most fruitful in developing intellectual curiosity and initiative, realism and practical sense, team-spirit and organizing ability and, above all, loyalty to the trade union movement. The chief methods employed by the college are as follows.

Seminar Method

The teacher initiates discussions on a particular topic by briefly explaining its significance and raising one or two issues, which are then taken up by the students. Fulllest importance is given to the participation of the students, so that they really understand what is being taught. Sometimes the students prepare short working papers on certain topics as the basis for discussion. The teacher's task consists primarily in providing the students with necessary background material on the particular topic.

Lectures followed by Discussions

There are some topics, like economics and history of trade union movements, which could not be suitably treated by the seminar method. In teaching these subjects the teacher first of all makes a synopsis of his lecture, which is roneoed and distributed to the students beforehand. The teacher then explains the synopsis in one or two lectures, after which the students are invited to raise questions or to make observations.

1. See also vol. V, no. 4, p. 189.

Demonstration Classes

This method is particularly suited to the study of collective bargaining and labour legislation. The students themselves represent the two parties involved in industrial bargaining: some act as the employers' representatives and the others as representatives of the union. After the bargaining procedure has been enacted, the teacher points out the shortcomings of the trade union representatives in conducting their case.

Working Groups

Students are divided into small groups, each responsible for investigating specific problems relating to the trade union movement. Each group has to prepare a report on its findings, which is then submitted to the class for general discussion.

Visits to Industries and Union Offices

Every week the students are taken to visit an industrial undertaking in the neighbourhood of Calcutta, where they make inquiries about the conditions of the workers and the trade union. For each visit the students elect a committee from among themselves which prepares a report of its findings during the visit. The report is then submitted for general discussion. The students are also, in the evenings, occasionally taken to the offices of different trade unions in the City to meet union officials and to obtain first-hand acquaintance with trade union practices in this country. Besides these weekly visits, the students in each course are taken on a one-week industrial tour of some of the major industrial concerns in the state.

Visiting Lecturers and Film Programmes

In each course the college arranges visits by distinguished trade union leaders and experts, and the students are greatly benefited from these meetings and informal discussions. The college also arranges weekly film shows on various topics included in its syllabus.

The college has no system of formal examinations. It is believed that the real test of the students' ability and the value of the training they have received will come when they return to their respective unions after completing their course.

The college keeps in regular touch with all its students after their return to their unions. The last week of each course is spent in discussing the plans prepared by individual students for their future activities. Afterwards, contact is maintained by regular correspondence and by occasional tours by the director of the college and other members of the teaching staff. The most prominent form of activity undertaken by many of the students on their return is educational. Such educational activities have taken many forms: Sunday classes and night classes for workers; classes on trade union principles and practices for trade union officials; workers' education centres; and short local and regional trade union courses organized in co-operation with the college. The other principal form of activity undertaken by the students is organizational and administrative improvement of their unions.

So far the college has arranged five courses, which have been attended by 113 trade unionists from Ceylon, Hong Kong, India, Japan, Malaya, Pakistan, the Philippines and Thailand. The majority of the students came from the following industries: railways, port and merchant shipping, bus and tram transport, iron and coal mines, steel, engineering, post and telegraphs (both industry and service), electric, textile, jute, clerical services, teaching, rubber and tea plantations. The sixth course is in progress, and is being attended by 21 students from Ceylon, India, Japan, Malaya, the Philippines and Thailand. In addition to regular courses the college has also organized nine short regional courses; two in Hong Kong, one in Japan, one in Ceylon, one in the Philippines and four in India.

SOME THOUGHTS ON CO-OPERATIVE EDUCATION

CH.-H. BARBIER

It must be realized that we have, up to now, hardly begun to appreciate the true nature of co-operative education. It is, of course, agreed that the ultimate aim of co-operation is the 'moulding of men', or, as Albert Thomas puts it more roughly in a semi-strange, semi-magical formula, the 'making of man'. But how is this to be achieved?

This question is difficult to answer—not only for those who have little knowledge of co-operative activity, but also for militant supporters of the movement and even for experienced educators. We see these people gravely investigating and listing what they call the 'educational activities' of co-operative societies—study groups, the curricula of co-operative schools, correspondence courses and similar enterprises. But these, though admittedly factors in co-operative education, do not constitute its real essence.

THE SCHOOL OF PRACTICAL CO-OPERATION

By the very fact of its existence, every co-operative—whether for agriculture, consumption, production, banking or housing—is a trainer of men. It is a school of man, or, as Paul Claudel better describes it, a 'school of the art of being a man' (*l'école de l'art de l'homme*). Yet is this ceasing to be so? The effectiveness and yield of the co-operative are declining, its usefulness to its members is being questioned. It must recover, or die.

Let us remind ourselves of what a co-operative is. It is a group of people who have formed a voluntary association to found, and manage for their own benefit and at their own expense, an enterprise meeting needs that are common to all members of the association.

Whatever its form—consumers', producers', agricultural or banking co-operative—its management involves permanent and heavy responsibilities. Not only must it be a 'going concern', but it must serve its members better than any other enterprise could do. The number and complexity of the problems arising for the co-operators oblige them to carry out all kinds of surveys and investigations, and to hold frequent meetings, on matters connected not only with economics and finance but with social life, ethics and human psychology. The counter-argument may be advanced that the men assuming these responsibilities are already an élite, chosen from among those who have already occupied positions of responsibility in their professional life. This is true of large co-operatives, which can appoint directors and other high executives who have sound business and managerial experience. Large societies, however, are far less numerous than medium-sized and small ones; and even in their management, the Board of Directors and the Co-operative Council play an extremely important rôle.

To list the co-operatives throughout the world is equivalent to listing hundreds of thousands of experimental laboratories in which men learn in practice what joint work, solidarity and democracy mean. If educating implies first and foremost providing an opportunity for action, i.e. for trial, error and ultimate success, then the co-operative is a great educator. And if self-education implies self-creation, then the member of the co-operative is a man ceaselessly striving towards self-improvement.

It is on this point that the public, the co-operators and the educators go most astray. For many who advocate the 'new education' and the 'active school' have not grasped the fact that co-operatives are the prototype of the active school in democracy. For such persons, generally speaking, co-operative education begins with study circles, groups, schools and so forth. In such schools, groups and circles an attempt is of course made to introduce active methods; but their rightful place is not recognized, and there is always a strong tendency to adopt, at least to begin with, the oral method of education alone.

It will be argued that, in these circumstances, not merely the co-operatives but also the trade unions and every kind of similar association have the educational value of which we are speaking. And is not life itself the first, last and greatest of all teachers?

All this is true. But the special feature of the co-operative is that, in addition to being an association of persons, it involves a business enterprise. It therefore has economic and financial responsibilities and gives rise to a thousand and one problems which have to be discussed and settled without delay. There must also, in co-operatives, be continual adjustment of principle to practice, and of practice to principle.

It is not enough, however, merely to affirm the educational value of co-operatives; concrete examples must be given. Let us therefore examine a little more closely how the various types of co-operative function.

EXAMPLE OF A CONSUMERS' CO-OPERATIVE

Take, as an instance, an average-sized consumers' co-operative, i.e. with a membership of between 5,000 and 10,000 families. Its committee of from 10 to 15 members meets once a week (or maybe once a fortnight) in the society's offices. These committee members have been elected by the society's general assembly for a period of two or three years. They usually come from every kind of background, as the articles of the society prescribe complete political and religious neutrality.¹ A staff representative often sits on the committee in an advisory capacity.

There is usually a very full agenda. Here is an example taken from a Swiss co-operative:

1. The opening of our store, in . . . Street.
2. Bread deliveries to the . . . Co-operative.
3. Difficulties in the shoe department.
4. Competition in fruit and vegetable sales.
5. Staff life insurance.
6. Engaging of two new saleswomen.
7. Preparations for the World Co-operative Day.

In this particular co-operative, many of the items have already been discussed at earlier meetings. At this particular meeting, the question is how to organize the formal inauguration of the store and give it propaganda value. In which papers should publicity be secured? Should something be offered to housewives and children on this occasion, or is such an advertising measure foreign to a co-operative? Should the opening ceremony take place outside normal working hours, so that members who are working and the staff of other stores may be able to attend? And so forth.

We will not reproduce the details of the discussions, as recorded in the minutes, but would merely emphasize that exchanges of views took place on every item. Genuine discussion, of course, is possible only between equals. In a co-operative, equality between individuals, whatever their origin and functions, is not merely a principle but a reality. Moreover, at these meetings, everyone freely states his own point of view, which in each case will depend on his social background, family environment, trade, profession, etc. Thus, at the meeting referred to above, it was the schoolmaster who opposed the idea of free gifts to children. Not only did he show that this was not the way to win them for true co-operation, and that the idea of a 'gift' was foreign to any genuine co-operative enterprise, but he produced arguments which might usefully be meditated upon by all, within the family circle, in connexion with the education of children.

Discussion between equals, mutual exchanges of view, the habit of paying attention to the opinions of others, the practice of life in common—such are the yields from these meetings, which for a given individual are repeated some fifty times a year.

1. This is not so in Belgium, where the co-operatives are associated with the Socialist Party, or in Great Britain, where they have formed their own party.

But that is not all. The co-operator can acquire, as a result, a host of new ideas. The horizon broadens and life takes on a clearer meaning. The man may be merely a factory worker, a technician, a clerk or a labourer; the woman may be a housewife or mother. But they have now been introduced to the vast field of distribution, to the laws of supply and demand. Their 'passive' existence is transformed into an 'active' one; they act, they make changes—belong, in short, to a team which has a part to play, and one of which they feel proud. Their freedoms 'come to life'. As they increase their knowledge and experience, they become more truly citizens of their town, of their country, and of the world. They are conscious of this, and desire their own participation.

If we take another look at the agenda we have quoted, we find that it contains a list of highly instructive questions, each of which will compel the co-operators to put themselves to the test in face of the decision to be taken. We could spend considerable time discussing this meeting alone. The publication, in one or more volumes, of a selection from the minutes of consumers' co-operative meetings (a student could choose from thousands) would, in our opinion, constitute a highly valuable record of our time. It would show us how these 'active' schools are engaged in training men for the new world, and how, less spectacularly than turbulent political ideologies which set man against man, the co-operative ideology is consistently at the service of peace and collaboration. We should also see that educational value attaches to co-operative principles in themselves: self-help and mutual assistance; free membership (i.e. the right of anyone to join a co-operative society and to benefit immediately from all the advantages acquired by the efforts of those already in the movement, and also the right to withdraw whenever he wishes—this latter right has recently had to be insisted upon, in order to distinguish the true co-operative from its state-controlled imitations); democratic control and the rule of 'one member, one vote'; limited interest on capital, which shows that capital is the servant and not the master in co-operative societies; and the co-operative dividend, which demonstrates that the society is a 'service', since the profits are distributed to buyers in proportion to their purchases.

These principles, dating from the time of the Rochdale pioneers, are the vade-mecum of co-operators. Their societies make every effort to conform to them. It is a remarkable fact that there is practically no country where they are not known, where no societies have been founded, or where the pride of self-help and the pleasure taken in mutual assistance cannot be read on co-operators' faces.

AGRICULTURAL, BANKING AND WORKERS' CO-OPERATIVES

With certain slight differences, we can make the same claims for the other types of co-operative as we can for consumers' co-operatives—namely that their work, based on established principles, is of an essential and immediate educational value. Of this, readers will find a clear demonstration in the excellent work by Dr. G. Fauquet, entitled *Le secteur coopératif*;¹ in the pages devoted to the working of a co-operative dairy, he brings out clearly what an agricultural co-operative must require of its members, and how its economic and its moral value are firmly linked together. As with the many co-operatives that have come into being in the wrongly called 'underdeveloped' countries, and that Mr. Maurice Colombain has so tellingly described in his fine study on *Co-operatives and Fundamental Education*,² a programme of economic co-operation cannot be separated from an educational programme, any more than it is possible to inaugurate an educational programme which would not at the same time be a plan for economic action.

1. G. Fauquet. *Le secteur coopératif*. 4^e édition tripartite des coopérateurs, Basle, 1942, section 23, p. 24-5.

2. Maurice Colombain. *Co-operatives and Fundamental Education (Monograph on Fundamental Education, II)*. Unesco, Paris, 1950.

In the case with which we are concerned and which Dr. Fauquet quotes, are we thinking of fundamental education, or of adult education? Undoubtedly of adult education. There can be no question here of outsiders teaching the farmer a system of agriculture of which he was hitherto totally ignorant. On the contrary, the formation of these co-operatives was a spontaneous affair, entailing not so much a revolution in technical methods as the advantages of rational discussion, the art of working together and of respecting mutual obligations.

In this way, the farmer emerges from his isolation, and, without losing his individuality he learns and practises altruism. And he further comes into contact not only with other agricultural co-operatives belonging to the same federation as his own, but also with producers' and consumers' co-operatives.

Similar considerations apply to the Raiffeisen system of rural credit co-operatives. While its primary aim is purely economic—that of freeing its members from bank credits and granting them short-term loans for their immediate needs—its result has been the awakening in all the co-operators of a community spirit, a taste for independence and a very keen awareness of their responsibilities.

But it is certainly the workers' production co-operatives and the organization of work in co-operative teams that call for the highest qualities and the greatest efforts on the part of the co-operators. If less is heard of these than of other types of co-operative, it is because they are much fewer in number. But, more than any other form of co-operative, they embrace the entire personality of the worker and transform his life. Through them he ceases to be a mere wage-earner, and his work, from being simply a means of earning a living, becomes a factor which gives purpose and direction to his life.

A workers' production co-operative is an association of workers engaged in the same trade, who create, manage and conduct an enterprise at their own risk. As H. Dubreuil quite rightly observes, by so doing 'they invest the work itself with the virtue of association, in order to obtain that most tangible and valuable of assets, a share of freedom and responsibility'.

In the same way, the labour co-operative or simply the team of co-operative workers, which can function in any kind of enterprise whether it is capitalist, public-owned or co-operative, 'establishes a form of labour relationship implying co-operative attitudes and conduct'. As Dr. Fauquet says, a team of co-operative workers 'is of necessity an effective school of practical co-operation. It leads, and this is its educational merit, in the direction of the goal towards which all co-operative activity must strive, namely, towards building a civilization based on the dignity and responsibility of the individual, which means a co-operative civilization; in short, it trains co-operators.'¹

DO ALL THE CO-OPERATORS BENEFIT FROM THIS EDUCATIONAL ASPECT?

Thus it once again becomes clear that practical co-operation in itself has an educational value. But, factual though this aspect is, the bulk of the members are untouched by it. The millions covered by the statistics derive no educational benefit from the co-operatives; they are conscious only of the economic advantages. Does the co-operative movement, then, aim primarily at creating an élite?

The following short statistics answer this question. Affiliated at present to the International Co-operative Alliance (ICA) are:

1. Forty-two thousand, three hundred consumers' co-operatives. More than 500,000 committee members meet every week to shoulder the responsibilities we have described.
2. Sixty-four thousand, three hundred farming co-operatives. Seventeen and a half million members exercise their joint responsibilities by means of the daily work in their co-operative.

1. G. Fauquet. *L'organisation du travail par équipes coopératives, plan n° 14 à l'usage des cercles d'études coopératives*. Basle, Ed. U.S.C., 1943, p. 41.

3. Two hundred and fifty-five thousand credit co-operatives. These have a total of 31,300,000 members. Each has a committee of from three to five members and a managing board of three members.
4. Nine thousand, seven hundred producers' co-operatives, with a total of 800,000 members.

This, surely, is something quite different from an 'élite'. On the contrary, would it not be more apt to regard co-operators as the officers of democracy, impressive in their number, and united because they found their beliefs on freedom, which they both preach and practise?

It should also be emphasized that the co-operatives affiliated to the ICA do not give us the whole picture of world co-operative activity. A glance at Mr. Colombain's monograph, *Co-operatives and Fundamental Education*, to which we have already referred, reveals the proof. Of the many co-operatives he describes in detail and the thousands he mentions altogether, there is hardly one which is a member of the Alliance. Village credit co-operatives in China and India with their thousands of societies and branches and millions of members, consumers' co-operatives in Africa, Asia, Oceania, among the Negroes in the United States of America; woodcutters', fishermen's and farmers' co-operatives in Morocco, New Guinea, Rumania, the Union of Soviet Socialist Republics, Canada, etc.; artisans' co-operatives in Yugoslavia and industrial co-operatives in China, health co-operatives in Yugoslavia, Bengal, India, China and Japan. Should not these be added to complete the picture? All the more so as the author, after a careful analysis of the organization and working of these societies, shows conclusively how each of them inevitably becomes the fundamental education centre for the whole of the village population.

In the consumers' co-operatives, what becomes of the 61 million members who make up the army of co-operators?

This is unquestionably a serious problem. Although members of small and sometimes of medium-sized co-operatives have in fact remained very close to the businesses founded by either their fathers or themselves, the same is not true of the large ones, where the links between the member and the society tend to grow weaker, if not to disappear. The member then becomes a mere customer, and the co-operative just another large store. It is in such cases that Charles Gide's warning assumes its full significance: 'If the co-operative is only a business, then it is a bad business.'

To meet this situation, co-operatives in nearly every country have launched vast educational programmes. As we have seen, the general public tends to confuse these with the very essence of co-operative education and to believe that they represent the whole of it. This is not the case. Nevertheless, these programmes have considerable importance and are without doubt the largest and most conscientious of all adult education efforts.

PROGRAMMES AND EDUCATIONAL METHODS

A whole volume would be needed to give details of all the methods employed in the 35 countries where the movements are affiliated to the ICA and we shall restrict ourselves to mentioning the principal ones.

The Press. The co-operative press started from very small beginnings. It was marred by many mistaken notions, such as the insistence that the co-operative weeklies ought to be propaganda organs in the narrow sense of the term. Today, many movements have realized that the press should be their most powerful weapon, and there is now no country where its stature has not vastly increased. In Sweden, *Vi* is the most important weekly in the country, the most widely read and perhaps the best edited. In Switzerland, the popular co-operative press has a weekly circulation of 600,000 copies. Co-operative weeklies have everywhere become important newspapers, with a very marked educational character.

Co-operative schools. These exist in all the Scandinavian countries, as well as in Great Britain, Germany, Austria and Switzerland. In the volume already referred to, Mr. Colombain describes the tasks which they have set themselves and are fulfilling.¹ In addition to specialized training for employees of co-operatives, which is usually more intense than that given by private enterprises, and apart from their education for co-operation, these schools show a growing tendency to become people's universities in the true sense. Their curricula and objectives are now in full process of development. Their correspondence courses, which exist in several countries, are deserving of special mention, as are also their short-term decentralized courses, which are constantly being expanded. Apart from these home schools, a large number of courses called 'co-operative schools' take place every year, and here particular mention should be made of the international co-operative school organized by the ICA.

University courses. These are held in several countries but they are still little developed. In France there are university professorships in co-operation, and instruction on co-operatives is given in several universities in the departments of social or political economy, or of law. The same is true of Switzerland, while German co-operators have made great strides in this direction since the war. Co-operative institutes—genuine universities within the university—exist at Frankfurt-on-the-Main, Erlangen, Marburg and Münster. They are supported jointly by the state and all the co-operative organizations of the country, including retailers.

Meetings of members. These are usually poorly attended. It is estimated that the average attendance varies, depending upon the movement, between 5 per cent and 25 or 30 per cent. Admittedly these meetings are often dull and not enough has been done up to now to make them attractive and adapt them to modern educational methods. In small communities, however, the general assembly of the co-operative is often one of the gayest festivals of the village and nearly everyone takes part. There are a number of big co-operatives which provide an exception to the general rule. For example, at Wintherthur in Switzerland, out of 13,500 members, nine to ten thousand attend the general meeting regularly. Elsewhere, 'shop communities' have been formed, consisting of groups of co-operators for each of the society's stores. These have, to a certain extent, succeeded in making members less apathetic.

Lectures. In some co-operative movements, lectures are still of considerable importance. When the lecturer is of international repute, as is often the case, an audience of some hundreds can be counted on. To revive the art of speaking and to stimulate public interest in it, the co-operatives sometimes organize debating societies (where motions are discussed by two opposing teams of three members each) and, in some places, forums.

Cinema performances. Performances are organized in nearly all co-operatives and are fairly well attended. A good many co-operatives employ permanent producer-lecturers in their head offices, and produce their own films. The exchange of films between different co-operative movements has already reached considerable proportions. A conference of such co-operative film producers, held at the head office of the ICA in 1954, dealt with this problem and tried to arrange for the use of standardized equipment.

Study circles and discussion groups. The Swedish co-operative movement, which has two to three thousand study circles with a total membership of over thirty thousand members, is the envy of all other countries. Despite close study of the question and the expenditure of considerable effort on leaders' training courses, brochures, study circles, working programmes and the like, the other movements do not seem to have been equally successful.

1. Colombain, *ibid.*, p. 124-56.

Publications and libraries. Nearly all the co-operatives have founded one or more publishing houses, or themselves issue publications sponsored by their educational sections. Some carry out publishing work of a more general character. Certain co-operative centres work in close liaison with the Book Guilds—readers' and publishers' co-operatives with in some cases a membership of over a hundred thousand. Many of the co-operatives and co-operative unions have libraries ranking among the best in the country so far as books on co-operative, economic and social subjects are concerned. And, primarily by working in collaboration with the co-operative presses, they do all in their power to facilitate students' research, as well as the printing of theses.

Travel of co-operative members. The co-operatives are increasingly arranging group travel for their members, since a better knowledge of one's country and the world surely makes one a better citizen. Thus these societies play their part by giving their members—directly or through tourist agencies founded for this purpose, often in conjunction with trade unions—an opportunity to travel which they would not have as individuals.

In addition, they increasingly organize travel abroad for their members and employees, for study purposes. 'Workers' travel', arranged under the auspices and with the help of Unesco, falls into this category. Human contacts are the most important feature of these tours and it is to promote them that visits to firms, and surveys of economic, social and political conditions, are arranged.

Women's co-operative guilds are tending to become the most lively and active section of the consumers' co-operatives. In many countries, notably Sweden, the guilds have done a great deal, not only to interest women in housework and to simplify it for them, but to introduce them to economic and social life, and encourage them to play their part in it. The programme of work discussed at La Brévière, during the course organized by the ICA under Unesco sponsorship in 1953, is one example of this effort.

Juvenile co-operatives are found in only a few societies, where they have their own newspapers and organize classes and various events. The question of how they can best be fitted into the movement has not as yet been answered.

One more item to complete this all too brief review.

In 1948 the International Co-operative Alliance drew the attention of the Economic and Social Council¹ to the educational value of teamwork, self-government and co-operatives at school, and in 1951, at its congress in Copenhagen, unanimously passed a resolution recommending that members of co-operatives should draw the attention of schoolteachers to these points.

Why? Because with adults it is sometimes too late. We find ourselves face to face with a passive being, who waits for others to act and is neither willing nor able to take his fate in his own hands. The subjects he has been taught, and the methods of imparting them, have demanded no effort whatever on his part; how, then, can he suddenly become an active member of a democracy or of a co-operative, a believer in the virtue of self-help?

Co-operators are therefore convinced that they must interest themselves not only in adult education, but also in the teaching of the young who will be the men of tomorrow. It is true that civilization may destroy itself; but it can also build itself up.

1. See remarks and suggestions by the International Co-operative Alliance (ICA) regarding the report presented by Unesco to the Economic and Social Council of the United Nations on *Teaching about the United Nations and its Specialized Agencies*. (Item 44 of the agenda of the seventh session of the Economic and Social Council.)

EXTRA-MURAL ADULT EDUCATION WORK OF THE UNIVERSITY OF FRANKFORT-ON-THE-MAIN

K. GERHARD FISCHER

Whenever the extra-mural adult education work of a university is mentioned anywhere in the world, experts tend to think in terms of the work that is characteristic of the English-speaking countries, where the university has a special department attached to it providing courses for non-academic students, often in co-operation with other adult education organizations.

In the German adult education movement, apart from a few experiments by individual universities, there has been none of this practical co-operation between adult education organizations and academic teaching and research institutions. The *Abendvolkshochschulen* (or adult education evening colleges), and the associations connected with them, are independent corporations with teachers recruited from all sorts of professions; while the universities, despite all criticisms and attempts at reform, have so far kept to the tasks set them in the 'age of idealism'—namely, the development of scholarship and learned research.

These two systems of education exist side by side, and any attempts to establish practical working contacts between them have so far been of an experimental nature. The clear-cut distinction between the separate fields covered by the two systems considerably limits the scope of extra-mural adult education work by the universities.

It seems practically impossible for a German university to set up a more or less independent department to provide courses for adults outside the university. University professors, lecturers, assistants, or even students can, if they wish, work in the *Volkshochschulen* (adult education colleges). On the other hand, any adult education institution within the university must be founded primarily for the purposes of research and teacher training.

At the instigation of Professor Weinstock, an adult education seminar was organized in 1950 at the Johann Wolfgang Goethe University in Frankfort-on-the-Main. The object of this seminar was to acquaint university students preparing for the teaching profession with the problems and functions of adult education, especially in village communities, and to train them for independent work in this field. The students were given opportunities to visit such institutions as rural adult education colleges (*Heimvolkshochschulen*), to sit in at courses at the *Abendvolkshochschulen* and to take part, under supervision, in the actual work of adult education in co-operation with the *Volkshochschulen* and similar organizations.

The 'rural education village surveys' carried out by this seminar showed how the special conditions prevailing in Germany provide an excellent opportunity for closer co-operation between the adult education and university systems, without the need for either to sacrifice any of its special characteristics.

A brief description of some of the aspects of these village surveys may indicate the effect that they have had on the work of adult education.

EDUCATIONAL AND SOCIOLOGICAL SURVEYS

Before 1933 adult education in Germany was mainly for the workers and middle-class citizens of the large towns, who had recourse to the lectures and courses of the *Abendvolkshochschulen* and other organizations of this kind. Educational provision for the people of rural areas was generally limited to the *Heimvolkshochschulen* and their long-term courses. The healthy development of these different activities was broken off when Hitler and the National Socialists came to power.

After 1945 the problem was not merely to resume the interrupted work in changed circumstances. The organizers of the new system of adult education had to take into consideration the millions of men and women living in the country districts who had by this time been drawn into the main stream of modern life. The country districts as a whole were faced with new problems and new tasks: even in the remotest villages there had been a breaking away from tradition; modern technology was assuming ever-increasing importance in agricultural life, and, above all, places which had been isolated for hundreds of years had received an influx of newcomers, people displaced through wartime and post-war conditions.

Every adult educator after the war, fully conscious of these changed circumstances, realized that education could do much to help the people of the villages and the small market and country towns. The extent of the work to be done can be indicated by the fact that nearly 30 per cent of the total population of the country are scattered among some 21,000 communities of less than 2,000 inhabitants. It was recognized that village adult education was a serious and long-term task which required as much attention as any other branch of modern adult education. Adult education workers were immediately faced with such questions as the following: What could adult education do to provide really practical help in the daily life of the villages? What required attention most urgently? Should the various social groups (farmers, workers in the manual trades, etc.) be approached separately? Or should they be brought together? What methods should be adopted: lectures, courses, study groups, discussion evenings? And, most important, who was to be responsible for organizing this work?

These were the circumstances in which the adult education seminar drew up the plans for its village surveys. Cultural and sociological surveys were to be carried out on a number of specially chosen sample communities to show adult education workers what the tasks before them were, what sort of situation they would have to deal with (as far as it could be sociographically defined), what factors they would have to take into account and what the people of the villages expected from them (this last to be discovered by means of public opinion surveys). In the course of over two years' work, groups of seminar students made detailed surveys, after months of preparation, of seven villages in Hesse, analysed the social structure of ten further villages, and carried out an area study covering nine communities. The results of these investigations were described in monographs and placed at the disposal of the responsible persons in the communities and districts (*Landkreise*) surveyed, adult education workers in Hesse, and other people and institutions concerned. Reports on these studies were submitted to a number of conferences and meetings and several publications were issued, acquainting a wide circle of readers with their results.¹

RESEARCH AS A METHOD OF TRAINING

Each of the cultural and sociological surveys conducted by the seminar was the work of a group of from 5 to 10 students, who spent several weeks in the various villages for the purpose.² They first had several months' training in study groups, with courses of

1. Mention may be made of the following: K. Gerhard Fischer, 'Dorfuntersuchungen mit Schulkindern' (Village surveys with schoolchildren), *Die neue Landschule*, 1951, no. IX; 'Dorfuntersuchungen und ländliche Bildungsarbeit' (Village surveys and rural education work), *Die neue Landschule*, 1952, no. IX, Stuttgart, Ernst Klett Verlag; K. Gerhard Fischer, Rudolf Vogel and Rolf Thierbach, 'Sozialwissenschaftliche Tatsachen für die ländliche Bildungsarbeit' (Sociological data for rural education work), *Lebendiges Wort*, vol. II, nos. 4 and 5.
2. Students belonging to the various faculties and departments of the following higher educational institutions in Hesse took part in the surveys: the universities of Frankfurt and Marburg, the Justus Liebig Hochschule, Giessen, the Technische Hochschule, Darmstadt, and the institutes of education at Jüenheim and Weilburg.

lectures; during this period they studied works on adult education and social research, had discussions with people engaged in adult education work, and took part in the planning of the surveys. While carrying out their studies in the villages, they adopted the following system. For half the day, they helped in the various types of work to be done about the house and farm and in the fields, so acquiring personal experience of the everyday life of the people and the characteristic features and customs of the village. The work also helped them to understand the attitudes and ways of thinking of the groups who played a leading part in the various aspects of village politics, either because of traditional status or because of their property interests. The rest of the day—and often the night—was devoted, during the first weeks of the investigation, to the preparation of a cultural and sociographical description of the community. At a later stage, the students devoted this part of the day to determining the kind of work that would be required by means of a public opinion survey and group interviews, by attending sessions at cultural institutions, and by their own adult education activities.

It is undoubtedly possible, by lectures and tutorial work alone, to give prospective adult education workers sufficient theoretical knowledge to enable them to deal fairly adequately with a practical problem, e.g. the conduct of a discussion evening. It must, however, be admitted that goodwill and familiarity with certain principles, even the mastery of a few techniques and a clear grasp of objectives do not, however acquired, constitute in themselves a sufficient training. The question remains as to how adult education teachers can be brought to understand exactly what they have to do and made fully aware of the possibilities open to them.

From this point of view, the village surveys provided invaluable experience for all those taking part in them. They showed how, and to what extent, the attitudes of individuals and groups are stamped by the conditions of their environment. Before even contemplating the preparation of an adult education programme, the adult education worker must acquaint himself with these environmental conditions and their effects on the people of any place. This is particularly difficult because the circumstances of each village differ considerably from those of any other and, in any one village, conditions are constantly changing. As a result, it is impossible to extract from a comprehensive evaluation of all the village surveys any standard statement of educational needs applicable to all contemporary German rural communities. Certain definite trends in the requirements and educational problems of all village people and of certain groups among them did indeed become apparent, as regards both objective and subjective needs;¹ but these trends are not really so significant in themselves as the way in which they vary or are differently centred, from village to village.

It may be well to quote an example by way of illustration. The village surveys as a whole revealed a general need in these communities for advice on the upbringing of children. This led us to the general conclusion that the village adult education programmes should deal with this problem, but it told us nothing about what should be taught, and still less about the procedure to be followed. The surveys, however, also made it clear that the particular difficulties which parents faced in bringing up their children differed very considerably from village to village. It followed that it was of little use, in village adult education, to organize talks on the general principles of physical and mental development or the principles of upbringing.

Each village has its own special difficulties. In a community where there are small peasant farmers, mothers need advice on what they should do with their children during the day while they themselves are occupied in the house and the fields. In a village close to a town, the question of the choice of occupation for children leaving

1. We use the term 'objective needs' when a discrepancy is to be seen between the educational standards of the people and the demands made upon them by their professional, political, family and private life. 'Subjective needs' are the educational requirements as felt and expressed by the people themselves.

school is particularly difficult; what attitude should parents take as regards their children's wishes in this matter? In a third village where there is a local industry, the young workers usually loiter about the streets in the evenings, regarding their homes simply as cheap lodging places.

Present-day adult education has to deal with all sorts of questions like these. But they cannot be dealt with unless we first have a thorough knowledge of the individual villages. What influence does tradition have on young people's choice of a career? What are the economic conditions prevailing in the homes? Only when these questions have been cleared up, can we consider how a systematic course on problems of education should be conducted. The people of the village must themselves have a decisive voice. What do they think about their problems? To what influences are they subject outside the *Volkshochschule*? What associations with churches, political parties and their ideologies, unions and groups determine the attitudes of these people?

VILLAGE SURVEYS AS A PRACTICAL FORM OF ADULT EDUCATION

Whenever a few adults meet anywhere, whether formally or informally, to talk with one another or to work together, adult education is in progress. Educational institutions such as the *Volkshochschulen*, with their systems of courses and study groups, give meaning and direction to this normal process. The students, under the guidance of the teacher and helped by teaching aids, are made aware of the fact that they are learning and are thus helped in the systematic pursuit of their objective by means of controlled discussion.

In the course of the village surveys the students had the opportunity of taking part in the most various forms of adult education. They attended functions organized by the village unions and associations, meetings of the parish council, and so forth; they lived and worked with the village people day in and day out, and so learnt the value of informal adult education; they came to understand the way the village people's minds work and, thanks to the latter's desire for knowledge and their eagerness to learn, were made to assume the role of teachers, organizing discussions and social evenings, sometimes using the most up-to-date methods for the purpose. They thus found themselves acting as teachers in the very type of situation characteristic of the *Volkshochschule*'s work.

After the foregoing account of a few aspects of these village surveys, it seems unnecessary to dwell in greater detail on the importance of these activities as extra-mural adult education work. It may be mentioned that several of the students concerned, after completing their studies at the university, have gone into the adult education field. We should perhaps add that the other students too, in spite of their youth, have distinguished themselves by their clearer sense of realities during their time at the university and by their good performance as leaders of study groups and discussions in their work in the *Volkshochschulen*.

VILLAGE SURVEYS AS A STIMULUS TO ACADEMIC AND PRACTICAL ADULT EDUCATION WORK

The village surveys were a first attempt to use the results of social research to make a contribution to practical adult education work in Germany. Their success has proved the value of this kind of study in the basic organization of adult education.

For the purposes of future investigations of this kind it was necessary to undertake a critical evaluation of the methods used and the results obtained. This work was, however, already under way while the surveys were proceeding, since the plans for the investigations, and their evaluation, were constantly being revised and simplified.

The great interest that the inhabitants of all the communities covered by the survey took in the progress of these studies, and in their results, led to the development and

publication of a plan for the preparation of local community studies, for the use of small rural schools and groups of young people and adults.¹

The discovery of certain general trends in objective and subjective needs suggested that 'standard courses for village education work' might be developed and tried out in practice. So far it has been impossible to complete this work, owing to the lack of sufficient means for experimenting with such courses.²

The evaluation of the village surveys brought to light a large number of new problems which will have to be thoroughly investigated in future studies. Last but not least, it must be mentioned that, in conjunction with the village surveys, further studies were conducted on other matters. The most important of these was the 'factory worker survey' carried out by students of West Berlin higher educational establishments, under the guidance of the Institut für Arbeiterbildung in Berlin-Dahlem.³

A CONTRIBUTION TO CO-OPERATION BETWEEN UNIVERSITIES AND ADULT EDUCATION ORGANIZATIONS IN GERMANY

Not only because of the dual system of adult education and university teaching which has grown up in the course of history, each with its clearly defined traditional functions, but also because of their difficult financial situation, the German universities will hardly be in a position, in the foreseeable future, to set up extra-mural departments similar to those in the English-speaking countries. It is also doubtful whether the existing adult education organizations would welcome such an extension of the scope of the universities, now that, after long efforts, the independent *Volkshochschulen* have gained public recognition of their work.

The rapid extension of the scope of adult education, especially since 1945, and the resulting difficulties and problems, nevertheless now make it necessary to establish an alliance between the universities and adult education organizations, which will be profitable to both parties. Such an alliance should give due protection to the characteristic features of each institution and yet grant each partner the right to co-operate actively and constructively in the other's special field.

The village surveys conducted by the adult education seminar at the University of Frankfurt indicate a way in which such co-operation can be organized.

The university confines itself to research work, the training of future adult education workers, and assistance with the further training of teachers already working in the *Volkshochschulen*. In the course of a few years, such work is bound to have an effect in the university field itself. The attitude of many university teachers towards the educational work of the *Volkshochschulen*, which in some cases is still very sceptical and unsympathetic, may change to a greater readiness to co-operate with the adult education organizations.

1. K. Gerhard Fischer. *Kennst du dein Dorf? Ein Anregung zur Gruppenarbeit in Schule, Jugendpflege, Erwachsenenbildung*. (Do you know your village? Suggestions for group work in schools, youth organizations and adult education). Frankfurt-on-the-Main, published by students of the adult education seminar, n.d.

2. Rudolf Vogel. 'Modellkurse für ländliche Bildungsarbeit' (Model courses in rural education), *Lebendiges Wort*, vol. II, no. 4.

3. Arrangements are at present being made for the publication of the results of the Berlin factory worker survey, by Mrs. G. Witting, the director of the survey.

The following may also be mentioned as examples of educational and sociological surveys of adult education in Germany: *Vorstadt-Studie des Seminars für Erwachsenenbildung* (Studies of a suburban community by the adult education seminar), Frankfurt-on-the-Main; K. Gerhard Fischer, 'Die Volkshochschule im grosstädtischen Siedlungsraume' (The adult education college in large urban areas), *Volkshochschule im Westen*, vol. 5, no. 11/12, Feb.-Mar. 1954, p. 142-4, Marl.i.W., Mitteilungs- und Arbeitsblätter des Landesverbandes der Volkshochschulen von Nordrhein-Westfalen; University of Göttingen, *Kleinstadt-Studie des Soziologischen Seminars* (Study of a small town by the sociology seminar), in preparation.

At the same time, the latter have the opportunity to make use of existing and evolving adult education institutes at the universities, by taking a regular part in the planning, conduct and evaluation of research, by applying the results in practice, and by giving university students the chance of acquiring practical experience by sitting in at courses, and acting as assistants and discussion group leaders in adult education institutions. This will help adult education workers to realize that those working in the university institutes, and the directors of adult education research projects, are their colleagues and associates.

The work of the Frankfort adult education seminar was a pioneer experiment and has received both just and unjust praise and criticism. It is to be hoped that the results of the seminar may, at least, prove useful by providing a stimulus to further action.

RURAL EDUCATION IN PERU

CÉSAR BRAVO RATTO

One of the most important aspects of the National Education Plan, now being carried out in Peru, is rural education. Its vast scope and fundamental importance can be appreciated if we bear in mind that 64 per cent of the total population is rural, and that most of the remaining 36 per cent are semi-rural.

In view of these facts, the present government has directed its educational efforts towards the rural areas, towards the inhabitants of the sierra and the *montaña*; the plan aims to reach the rural children, adolescents and adults, in the school, the home and the community. The programme is of deep human and social significance: its purpose is to promote the development of the countryman, to make him conscious of his human dignity, imbue him with new and generous ideals, both individual and collective, and transform him into a useful citizen able and willing to contribute to the progress of his country.

The fundamental aims of the Rural Education Plan in Peru are:

- to encourage Peru's rural inhabitants to aspire to a higher standard of life, compatible with their human dignity;
- to place the benefits of modern civilization within their reach;
- to improve their farming and cattle-breeding methods, and their techniques for processing rural raw materials, so as to promote a steady economic and social progress;
- to teach them hygienic habits and provide them with the means necessary for rural health;
- to protect their physical and mental health;
- to give them a theoretical and practical knowledge of Spanish, as an indispensable cultural link and as a fundamental element of national unity;
- to make them conscious of their nationality and develop their patriotism, in a manner compatible with the ideals of peace and work;
- to develop their sense of responsibility as members of society, in accordance with the democratic principles and organization of the country;
- to improve the social structure of native communities, utilizing to the full their own particular values;
- to provide them with the necessary basic education;
- to extend the benefits of education to adolescents and adults of both sexes.

It is clear, then, that the aims of the Rural Education Plan in Peru are similar to those

of fundamental education. In both cases, there is a genuine desire to improve the country-dwellers' lot—a task of deep interest to all of us who are concerned with rural problems.

The task of applying this plan in Peru is entrusted to: (a) the rural school centres; (b) the rural school zones with their mobile units; (c) the fundamental education mobile units; (d) the bilingual schools of the jungle; (e) the pre-vocational rural schools; (f) the rural areas of application; (g) the missionary teachers' institute of Jaén; (h) the fundamental education centres; (i) the community 'concentration schools'.

The rural school centres are groups of from 5 to 10 schools, working in co-ordination and situated in homogeneous geographical and socio-economic areas inhabited by Quechua or Aymara Indians.

In each centre the most suitable school is selected as the central school, which serves as a model for the others and as the headquarters of the centre's technical staff, consisting of a director and three supervisors (for literacy and the teaching of Spanish; for hygiene and rural health; and for agriculture and cattle breeding, manual arts and rural industries). The staff works in close co-operation with the teachers of the central school and the sectional schools.

This group of schools, covering a specific geographical area, carries out its work in one or more native communities, reaching the rural children in the schools and in the fields, and the rural youths and adults in their homes and in the community.

The central school of each group, situated at approximately the same distance from all its sectional schools, is provided with suitable roomy premises: large classrooms, which are well lit and well ventilated, workshops for handicrafts and rural industries, an assembly room, a dining hall, storehouses, a drinking-water supply, lodgings for the teachers, playing fields, cultivated land for orchards and experimental farming, a generator, film-projecting equipment and loud-speakers. It is also provided with tools for farming, gardening, the handicrafts and home industries, a medicine-chest and hairdressing equipment, libraries, a reading room and a school museum.

By these and other means, we hope to raise the living standards of the Peruvian peasants. Our educational campaign is aimed at reaching two categories: children who are taught directly in the schools with a view to their complete development and training as the future inhabitants of an up-to-date rural community; young people and adults who do not attend school and who also form two distinct groups: those who formerly attended school, learnt to read and write a little in faulty Spanish, acquired some knowledge of arithmetic and other elementary subjects, and then, owing to their failure to make use of them, have relapsed into illiteracy; and, secondly, those—the majority—who have never been to school. Consequently, our plan is intended to train the child, and, as far as possible, to adapt the youth and the adult to new modes of life, by improving their economic system and their habits. It is thus hoped to foster in parents an interest in the education of their children and in the improvement of their homes and the community.

However, for the purpose of achieving the objects of the Rural Education Plan, the school centres are insufficient, since our rural population is dispersed over vast geographical areas, in small huts, cottages, farmhouses and ranches hidden away at the foot of the snow-capped cordillera, in the deep ravines of the Andean valleys, on the vast icy pampas of the Collao plateau, or nestling in some small inlet of Lake Titicaca or in the windings of the inter-Andean rivers. Owing to this seemingly insurmountable obstacle to the attendance of country children at the school centres, mobile units have been established; each consists of an omnibus in the charge of a teacher and a chauffeur, who drive through the various rural school areas picking up the children who wait at the school stopping places on the roadside, to be taken to the 'concentration schools'.

However, this does not entirely solve the problem; there still remain the rural youths and adults, a distressing reminder of past neglect. They, too, must benefit by the state's educational activities. But how? Not by going to school, nor even by beginning to learn

Old school building, Ccorao (Ministerio de Educación Pública, Peru).



Spanish, reading, writing and arithmetic. The Plan aims to help these people by teaching them to improve their dwellings, their food and their mode of life; by teaching them to protect their health, cultivate their lands better, improve their cattle breeding; by helping them to acquire knowledge of and skill in the handicrafts, transform the raw materials at their disposal and improve their techniques and tools. Practical action is needed here, to instil confidence into this group and to turn it into a useful and indispensable ally. Neither the schoolteachers nor even the technical staff of the school centres are able to perform this task unaided.

This complex situation has led to the establishment of other bodies, such as those already mentioned; among them, the fundamental education mobile units are of special importance.

It was decided that the first unit should begin its work in the Department of Puno, by reason of its special geographical, social, economic and cultural characteristics.

The following statistics may indicate the importance of this department, and show why it deserves priority under the Rural Education Plan: an area of 67,703 square kilometres and a total population (1940 census) of 646,385 give a density of population of 9.54 inhabitants per square kilometre. The rural population is 572,194 (i.e. 90.08 per cent) and the indigenous population 587,733. Of the population aged 6 or more, 386,874 are without instruction; of the school-age population (from 6 to 14) of 131,039, 115,642 are without instruction; and of the post-school-age population of 316,013,



New school at Ccorao with parents working in grounds (Ministerio de Educación Pública, Peru).

271,067 are without instruction. Out of a total of 463,080 inhabitants aged 5 or more, 456,588 speak native languages, in the following proportions: Quecha alone 210,236, Quecha and Spanish 40,736, a total of 250,972; Aymara alone 176,129, Aymara and Spanish 29,487, a total of 205,616.

The Department of Puno forms an eastern boundary with the Bolivian Republic and thus merits priority on the grounds of patriotism alone.

Its vast territory lies between the sierra and the *montaña*, and is divided by the cordillera of Carabaya. The sierra region contains the Titicaca (or Collao) plateau, with Lake Titicaca, the world's highest navigable lake, situated 3,800 metres above sea level. In fact, the plateau is virtually a subregion of Peru: its orographic and climatic conditions, its hydrographic system and means of communication, even its flora, fauna, and its inhabitants are quite different from the rest of the Peruvian sierra and give it its own particular physiognomy.

In the cordillera region and on the plateau the climate is cold and dry, whereas in the *montaña* area it is warm and humid.

Cattle breeding constitutes the chief source of wealth; its extent can be seen from the following figures, taken from the cattle statistics established in 1941 by the Ministry of Agriculture: 6,579,424 wool-bearing animals (sheep, alpacas, llamas and vicuñas), 307,392 bovine animals, 62,125 horses, 14,358 mules and 41,605 asses.

The Collao or Titicaca plateau is a great tableland situated 3,800 metres above sea level, between the western cordillera of the Andes, beginning in Chile, and the eastern cordillera, beginning in Bolivia. These ranges unite to the north of the Titicaca plateau, forming the Nudo de Vilcanota. The plateau is 360 miles long and 100 miles broad; according to the description given by Dr. Oscar Miró Quesada in his *Geografía física del Perú*, it is a kind of enormous flat-bottomed ravine, somewhat similar to a billiard-table, with a level top and edges on a much higher level.

The rivers which rise in the cordilleras surrounding the plateau flow into Lake Titicaca, with which they form an independent hydrographic system.

Lake Titicaca has played an important sociological role in the history of Peru. The great civilization of Tiahuanaco flourished on its banks, and it was from here, according to legend, that Manco Capac and his wife, Mama Oello, set out to found the great Inca empire.

The tableland is cold, dry, and inhospitable. The rivers that cross it are of little, if any, use for agriculture. The climate is for the most part too inclement to permit farming or cattle breeding, but favours the breeding of millions of sheep. The soil is not very productive and is extremely difficult to cultivate.

These are the geographical, social and cultural conditions in which a vast campaign of rural education is being carried out. A fundamental education group has also been established in this region in order to co-operate with the other existing bodies.

The fundamental education mobile unit of Puno has established itself in the important Ocota native community, not very far south of the lakeside town of Puno, near the bank of Lake Titicaca and almost on the highway that goes from Puno to Desaguadero and Yunguyo on the Peruvian-Bolivian frontier. The northern part of the community, near Puno, is inhabited by Quechua Indians, and the southern by Aymaras.

The mobile unit is composed of teachers specially trained in Mexico under fellowships granted by the Regional Fundamental Education Centre for Latin America (CREFAL), in accordance with international agreements signed by the Peruvian Government. The staff consists of technicians (a group leader, three specialized assistants and a domestic science and social welfare teacher), and a driver. It is provided with the following equipment: a motor-lorry; a portable generator; a portable film-projector; a sound recorder; loud-speakers, microphone and pick-up; photographic equipment with the necessary apparatus for developing, enlarging, etc.; light tools for farming and gardening; a portable medicine-chest; hairdressing equipment; materials for needlework and domestic science; it is also provided with funds for the maintenance

Indian leader addressing inauguration of Ccorao centre (Ministerio de Educación Pública, Peru).



nance of the group and for the acquisition of seeds, plants, small stock for breeding, etc.

The current programme is in harmony with the aims of the Rural Education Plan, and includes health, economics, home management, recreation and the three R's.

This unit works mainly with young people and adults, who do not attend school but who can be reached at their homes or in the community. It is really a cultural outpost designed to train the rural inhabitants and encourage them to improve their living standards and increase their individual and collective welfare.

In accordance with the policy of establishing bodies adapted to the different conditions in the various regions of Peru, another fundamental education centre—the Ccorao centre—was recently set up.

This region lies 15 km north-east of the imperial city of Cuzco, at an altitude of 3,616 metres above sea level (200 metres higher than Cuzco). It is a plain situated high up on a vast massif of the Andes, the rigours of its climate being mitigated by the low surrounding hills. A small stream runs across the middle of the plain in a north-easterly direction and, some 15 km further on, flows into the Vilcanota River. According to legend, it was there that the Inca Ripa, son of the Inca Yahuar Huácar, dreamed of the invasion by the Chancas and the Huancas and so saved the empire from certain destruction; he was later crowned under the name of the Inca Wuiraccocha. Various native groups still exist in this region; the most important are:

<i>Group</i>	<i>No. of families</i>	<i>No. of inhabitants</i>
Ccorao	78	385
Chitapampa.	58	314
Wilcapata	44	164
Rayanniyoc	33	158
Huancalli	39	155
Yuncaypata	24	115
Scattered population	50	250
Approximate total (1940 census)	326	1,541

The number of inhabitants, and of families, has considerably increased during the 14 years that have elapsed since the last census, and the present total population may be estimated at more than 2,000.

Their chief means of livelihood are farming and the small-scale breeding of wool-bearing animals of poor quality. Their methods of both farming and cattle breeding are very rudimentary. They take the best of their products to the Cuzco market, where they purchase articles they particularly need.

These communities are close to the city of Cuzco, with which they maintain direct commercial relations. The Cuzco-Intihuatana de Písac highway for tourists and the Calca-Cuzco horse-track pass through them. They have lived in the proximity of the capital of the great Inca empire; undergone the powerful influence of the colonial era, which made the city one of its most important centres; and have continued to exist for almost a century and a half in our republic, under whose rule the city of Cuzco has considerably increased its social, cultural and economic importance. In spite of all these factors, these communities have remained like a survival of a former age—a parenthesis in time, as it were—as though they were hidden away in a dark corner of the remote past, living in a state of spiritual ostracism; it is as though these legendary *ayllos* (clans) were the victims of some divine fatalism and human malediction. The communities are deeply mistrustful, exaggeratedly inhospitable and rebellious to all suggestions. Owing to their past history, they are a stagnant and resentful people. It would thus seem that there is no hope of improving them.

Such are the geographical conditions and the social and cultural setting in which a fundamental education centre has been established. The aim is to rescue the people from their stagnation, liberate them from their historical complex and the shackles of superstition, and transform them into an up-to-date rural community, so that they may live in conditions consonant with human dignity, and aspire to a higher standard of life, both as individuals and as members of society.

The miracle is already taking place. After long and patient efforts to convince them, the rural inhabitants, as a first proof of their favourable reaction, have actively and enthusiastically participated in the construction of a fine building for the Mixed School (No. 7403) of Ccorao, which will serve as a central and experimental school.

For the time being, pending further expansion as it becomes necessary, the centre is provided with the following staff: technical staff (a director of the centre, an assistant-director specialized in agriculture and cattle breeding, an expert on hand-loom, a qualified nurse); teaching staff (a woman and a man teacher for the school); other staff (a driver and a porter-gardener). The following equipment is also provided: a motor-lorry; a generator; film-projecting apparatus; loud-speakers; tools for the workshops (handicrafts and rural industries); farm tools; seeds, plants and animals for the farm, etc. (donated); material for the looms; a medicine-chest; hairdressing equipment; materials for needlework and domestic science.

The direction of the centre has been entrusted to Leopoldo Núñez Vargas, a graduate from the teachers' training college, who has been trained as a fundamental education expert at CREFAL (Pátzcuaro, Mexico). He is assisted in his work by able and willing teachers who have been carefully selected for this campaign.

Rural education in Peru—a fundamental education programme being carried out through the channel of the bodies mentioned at the beginning of this article—makes no distinctions of race or social class. It is a new system, applying educational techniques appropriate to the country's rural areas, in order to realize the government's educational aims, in accordance with the special geographical, social, economic and cultural conditions of the country.

The establishment of similar centres in other regions of Peru will depend on the lessons drawn from the experience which is now being acquired.

THE UNESCO GROUP TRAINING SCHEME FOR FUNDAMENTAL EDUCATION (MYSORE)

J. B. BOWERS

Unesco, with the generous co-operation of the Government of India and the Government of Mysore State, has just completed the first phase of an interesting experiment in training specialists for international service in fundamental education.¹ From December 1953 to July 1954, 17 persons, 12 men and 5 women from 10 countries of Europe and Asia, went through a 9-month course of practical training. A second course involving 15 participants from Asia, Australia and New Zealand is continuing from September 1954 to May 1955.

The course was primarily intended to train younger persons (ages ranged from 24 to 30 years of age)—for technical assistance work. Its purposes may be summarized briefly:

- to discover, by practical experiment in the field, universal techniques applicable to fundamental education in any environment;
- to develop in the members of the group the sensitive and flexible approach needed to adapt these techniques to a particular culture;
- and to study the integration of various specialist services within the fundamental education programme and their relationship with other activities in a wider scheme of community development.

Those who organized and directed this course felt that some such training might well be regarded as an essential preparation for technical assistance work in fundamental education. It is encouraging to see that at the end of this course four of the European members were at once absorbed into junior posts in the Unesco technical assistance programme, whilst the six members from India and one from Burma returned to national service in their own countries.

A special feature of the course was its experimental nature. After a short discussion seminar for the European students in Paris, and a one-month study tour of important projects of adult education and community development in Mysore State, the group settled down to field work in the training area. The course was itself an experiment in training. Equally it imparted training by experimental methods. The staff made it clear that they were not instructors but colleagues in research with the students. Moreover in view of the wide field of study to be covered, the permanent staff of three persons was supplemented as occasion demanded by visiting specialists, as well as by local interpreters and assistants.

In selecting the European candidates a special effort had been made to build up a team with varied qualifications, for example in anthropology and psychology, film work and photography, the graphic arts, radio and literacy teaching.

It was thus possible to divide the group into four specialist teams and a number of smaller units. Perhaps the most effective way of summarizing briefly the work of the course may be to indicate the purposes and achievements of these teams.

THE SOCIAL SCIENCES TEAM

This was composed of students with backgrounds in anthropology and psychology. It worked in two units. The first of these was concerned with the techniques of basic survey:

- how to obtain essential socio-economic data about a village or larger area;

1. See previous notes in vol. VI, no. 3, p. 139-41.



- how to 'infiltrate' into a village community (the unit constructed and occupied a 25-rupee shelter of bamboos and matting outside the villages);
- how to approach the villagers—through individual interviews, house-to-house surveys and direct observation of their daily life;
- how to use local informants and interpreters for this purpose;
- how to record and present data, so that it could be used by planners, educators, extension workers and production specialists;
- how to tap the knowledge of technical specialists in other aspects of rural development, and interpret this knowledge to the education and production staff;
- how a basic survey provides the starting point for more continuous social science advisory services, responding to the day-to-day demands of, say, the literacy worker or the filmstrip producer.

The lesson which the whole group learnt was the indispensable value of basic survey and of the continuous services of a social science unit in any fundamental education project.

The second unit consisted of three members with specialist qualifications in psychology. With the whole-hearted co-operation of the psychology department of the University of Mysore, whose staff and students took an active part in all our work, they carried out several interesting experiments:

- to evaluate the response of the local villagers to films and radio broadcasts;
- to test the achievement of adults in two of the literacy classes established by the Mysore State Adult Education Council;
- to guide the artist working with the literacy team in the production of experimental primers, by assessing the villagers' understanding of his drawings;
- to adapt a non-verbal intelligence test unrelated to any particular cultural context, for the purpose of testing 72 students—48 men and 24 women—in the experimental classes started by the literacy team;
- to evaluate the effectiveness of a number of posters—some of which were already in use in the training area and others which were designed by the artist of the audio-visual team;
- to work out methods of studying the attitudes of illiterate adults as a technique of basic survey and evaluation.

Although these various experiments were necessarily too rapid and superficial to rank as scientific research, they served a very valuable purpose in the training of the whole group, as well as of the unit itself. They showed, realistically, how such a unit could render service to a fundamental education project, especially in guiding the production of educational materials. They demonstrated also the difficulty of simplifying and adapt-

Basic survey team in Kallur. The hut in the background was built in two hours; cost: 25 rupees (Unesco).



ing psychological methods, evolved for the most part in Western cultures, to the special problems of educationally and economically underdeveloped areas.

THE AUDIO-VISUAL TEAM

The second specialist team studied the production and use of audio-visual materials for largely illiterate adult audiences, especially posters, educational films, filmstrips, radio broadcasts, museum exhibitions.

The film unit gained valuable experience in making films for villagers, in villages and with village actors. One 16 mm colour film, *A Garden comes to Life*, was made. Another short film to encourage villagers to plant trees on waste land was started and will be completed in the second course.

Six experimental broadcasts for village audiences were prepared and recorded on the group's tape recorder. In this work the staff of the All-India Radio Station in Mysore gave most valuable help and advice as well as access to its studios.

Of the various items produced by the team, perhaps the most interesting was an exhibition unit on the subject of tree-planting and erosion control. It brought together various audio-visual media, including models, posters, diagrams and various gadgets; all manner of locally available substances, such as crêpe rubber, papier maché, clay, gauze and putty were tried out for model making. The Food Technological Research Institute in Mysore helped to make a sectional working model of a tree, which drew water up from the subsoil through its roots and emitted it as vapour into the air. A glass cloud incorporated in the same model then produced a realistic rainstorm. It was found that, for illiterate audiences, a much increased impact was achieved if models and other visual elements were equipped with sound, so that they had a simultaneous appeal to eye and ear. A viewing box with earphones linked to a tape recorder was particularly effective. The use of three stereo-viewers proved extremely attractive and indicated a great future for '3D' photography in fundamental education.

The exhibition was set up in the central hall of the bungalow for a 'farewell function' on 19 July. The response which it evoked from visitors, including some five hundred villagers from the training area, was most gratifying to those who had worked long and hard on its construction.

In the next course, if funds can be found for the purpose, further experiments will be tried, in order to construct a fully mobile exhibition unit, with cheaper and less complicated sound installations.

THE LITERACY TEAM

Adult literacy naturally assumed an important place in the training programme and the literacy team of six persons divided their study into five phases, which, of course, overlapped to some extent:

- the study of documentation on existing adult literacy projects and methods, including particularly the *Preliminary Survey on Methods of Teaching Reading and Writing*,¹ prepared for Unesco by Professor W. S. Gray;
- a first-hand investigation of the work of the Mysore State Adult Education Council and its methods and materials;
- the preparation of a series of experimental teaching and reading materials in the Kannada language, specially designed for adult classes, and based on the 'eclectic method' advocated by Professor Gray;
- the recruitment and training of three literacy teachers;
- the setting up of three experimental adult literacy classes—two for men and one for women—in the villages in which new materials were tried out.

The experimental materials produced in Kannada included two primers, three supplementary books, two workbooks and a teacher's guide.

The primers and readers were written and illustrated, under the 'pedagogical' control of the team, by two of India's foremost creative artists, Sri K. S. Karanth and Sri K. K. Hebbar, both of them born and brought up in villages of the Kannada-speaking region. The materials were then put to the test in the three experimental classes organized in the training area.

THE TRAINING TEAM

The fourth team studied methods of training—for specialists, field workers and villagers. Its members were able to spend some time in the various training institutions operating in Mysore under the National Extension Scheme and the Adult Education Council. Later, under the leadership of a visiting specialist in horticulture from FAO, and with the co-operation of the Department of Horticulture of Mysore State, the team was able to organize its own experiment in training for villagers. The team next trained a small mobile unit, of one horticultural demonstrator and two working gardeners, to demonstrate useful techniques in the surrounding villages.

Although the experimental work in specialist teams in the villages was the most practical, and so, to most people, the most interesting aspect of the course, a constant effort was made to keep the whole group aware of what was being done by each team. Each team would report progress to the group, and the film unit, for example, would often have an 'apprentice' from the literacy team working with it, and the experimental literacy classes or film evaluation projects in the villages would generally be attended by one or two persons from other teams.

CONCLUSION

Looking back over the nine-month course a number of valuable impressions emerge:

- the harmony with which this group of many different nationalities worked together, in the severe limits of the bungalow and under hard conditions in the villages, demonstrating 'the essential solidarity of mankind';
- the intense professional keenness shown by all members who, without a single exception, wish to continue work in fundamental education;
- the co-operation given by the government, the Adult Education Council, the university and the people of Mysore, in giving technical advice on problems of the training

1. *Educational Studies and Documents*, no. V, Unesco, Paris, 1953.

area and providing assistants and interpreters to overcome the problem of language; above all, the warm sympathy and tolerance shown by the villagers of the training area in submitting to surveys, tests and inquiries, enrolling in literacy classes and extending a real friendship and hospitality to their international guests. A quotation from the final report of the course emphasizes this last point: '... it cannot be said that we have made a very noticeable impact on their age-old conservatism, or caused much change in their daily lives. Nevertheless, in our limited experiments we have learnt how this can and cannot be done—still more how it should and should not be attempted—and this was an essential objective of our training. Above all we have established such sympathy with the villagers that if, in the next course, we desire to intensify our educational activities over a wider area, we shall have no active resistance to overcome.'

THE WORK OF THE COMMITTEE ON FUNDAMENTAL EDUCATION

YVES BRUNSVICK

In 1948, Unesco invited Member States to set up national committees for the development and improvement of fundamental education within the framework of their National Commissions for Unesco.

The object of these special committees was to group together, on the national and local planes, experts and representatives of organizations interested in fundamental education in order to co-ordinate and promote activities in that field, and to advise governments and to co-operate with Unesco. Further, they were intended to facilitate a better exchange, with Unesco and between Member States, of information and documentation on fundamental and adult education questions.

National committees for fundamental education have now been established in 32 Member States.¹ In various other states, fundamental education questions are dealt with directly by their education committees.²

As we thought it would be interesting to give, for information purposes, a general outline of the work of a particularly active national committee for fundamental education, we print below a report on the work accomplished in this field by the French National Commission for Unesco.

In 1948 the French National Commission for Unesco set up a committee on fundamental education, the chairmanship of which has since been assumed by one of its members, Mr. Leopold Sedar Senghor, Member of the National Assembly, Doctor of Letters, Lecturer at the École nationale d'Administration and the École nationale de la France d'Outre-Mer.

1. Australia, Belgium, Burma, Cambodia, Canada, Ceylon, Costa Rica, Denmark, Ecuador, Egypt, France, Guatemala, Haiti, India, Indonesia, Italy, Japan, Korea, Lebanon, Liberia, Monaco, New Zealand, Norway, Philippines, Sweden, Switzerland, Syria, Turkey, Union of South Africa, United Kingdom, United States of America, Yugoslavia.
2. Afghanistan, Austria, Brazil, China, Cuba, Dominican Republic, German Federal Republic, Honduras, Iran, Iraq, Israel, Korea, Luxembourg, Mexico, Netherlands, Pakistan, Thailand, Uruguay.

In addition to members of the Commission and its experts, this committee includes qualified officials from the ministries of foreign affairs, education and overseas territories. At first its meetings, held monthly, provided an opportunity for contacts between various government departments as well as professors and scholars in every branch of learning, but they rapidly developed into working parties. The primary purpose of the committee was to make known the recommendations of Unesco's general conferences and then to apply them: however, its work soon increased as it was called upon to prepare French fundamental education campaigns on the basis of the Unesco programme, and its meetings finally resembled those held by a large research bureau. If we look at the work accomplished after six years, we find that the committee has initiated most of the French Government schemes for fundamental education, whether from the aspect of administrative organization, training of staff and experts, educational equipment and elaboration of methods and curricula, or documentation and information.

ADMINISTRATIVE ORGANIZATION

On the proposal of the committee, the Minister for French Oversea Territories decided to set up in every federation, territory and district fundamental education committees on which the different services concerned are represented at every level.

This important measure enabled all who were already connected with fundamental education to meet together, co-ordinate their work and make preliminary arrangements for the campaigns.

TRAINING OF STAFF AND EXPERTS

One of the first problems which the committee tried to solve was that of training staff, either teachers who were leaving France for its overseas territories or native teachers already teaching in French West Africa, French Equatorial Africa, Togoland, the Cameroons or Madagascar. To meet this twofold need the government inaugurated:

1. A six-weeks' course at the teachers' training college at St. Cloud, which has been attended every year since 1952 by all teachers in France on their appointment to African posts and by some forty African primary teachers and inspectors holding fellowships enabling them to take this course.
2. A centre for the study of native languages, which has been functioning since November 1951 in the National School of Oriental Languages. In this centre fellowship holders from the different territories come to study certain native languages which are used as a *lingua franca*. The linguistic study thus undertaken enables them to adapt their own language as a useful means of communication and expression, at the same time preserving and enriching it.
3. A federal centre for fundamental education at Dakar, similar to the Unesco Regional Centre for Latin America, Pátzcuaro, Mexico, but run on French lines and using French methods. Since 1953 it has arranged courses intended to train assistants and fully qualified teachers as the necessary staff for the fundamental education campaigns started in the various territories of the federation.

EDUCATIONAL EQUIPMENT AND ELABORATION OF METHODS AND CURRICULA

The committee has assisted in drawing up the different plans for equipment in the overseas territories.

But its most important work has been not only to define a French theory of fundamental education consonant with the work already undertaken for the extension of free and compulsory primary education; it has also formulated recommendations, some of which are already being carried out. For instance, detailed proposals have been made for

perfecting cheap radio receivers, equipping transmitting stations and communal listening centres, and drawing up wireless programmes on fundamental education. There are also plans to popularize the reading habit and to finance the production of films.

To pass to quite a different sphere, as early as 1951 the committee recommended to the government that a system of 'basic French' should be worked out.

The work undertaken since that date has now been completed and forms the subject of a publication just issued by the Centre national de Documentation pédagogique. As the committee recommended, 'basic French' has been conceived as a medium for teaching adults as well as children. It is not in itself a course of instruction, being addressed primarily to teachers, and film or radio producers. It will also be of undoubted value in the campaign against illiteracy.

EDUCATION AND INFORMATION

For the information of educators and as a permanent link between France and her teachers overseas, a French information centre for fundamental education was opened in the Musée pédagogique in 1951.

Since 1954 the centre has issued a bulletin which from its first number has proved itself a valuable liaison organ by supplying news and documentation.

Each of the items referred to above deserves elaboration, yet this brief list shows that the fundamental education committee not only has an important part to play, but has already assumed a heavy responsibility, in the fundamental education campaigns now in progress.

UNESCO ASSOCIATED PROJECTS — VII GEZIRA ADULT EDUCATION SCHEME¹ (ANGLO-EGYPTIAN SUDAN)

Address: c/o Director of Education, Khartoum, Sudan.

INTRODUCTION

The fertile plain of the Gezira lies about 25 miles south of Khartoum and covers an area of about a million acres. The cotton crop of this area, and the millet and lubia which are grown as subsidiary crops, bring prosperity to the local inhabitants and contribute a large percentage of the revenue of the Sudan Government. Between 1925 and 1950, an organization known as the Gezira Scheme, consisting of a partnership between a British firm, the Sudan Government and the Sudanese tenants, was responsible for the economic and social development of the area. In July 1950 the British firm withdrew and the scheme then became a joint partnership between the State and the people, the Sudan Gezira Board undertaking the functions previously performed by the commercial firm. Under this partnership the tenants and the government each take 40 per cent of the profits and the remainder goes to the Sudan Gezira Board. In addition to their 40 per cent the tenants keep their grain crops, which are grown in rotation with cotton. It is the tenants' responsibility to grow and pick the cotton but they must give the crop to the Board for sale in bulk. The government provides

1. See also 'Training for Adult Education in the Sudan', by Hassan Ahmed Yusif, vol. V, no. 1, p. 4-8.

the irrigation system and allocates the land while the Board contributes the management and undertakes the supervision, ginning and marketing of the cotton.

A feature of the constitution of the Gezira Board is its responsibility for social development. Through the initiative and under the guidance of the Board schemes for the social, as well as the economic, improvement of the area are actively pursued. Wells are being dug and machinery supplied for the provision of a clean and plentiful water supply. Tenants are encouraged to build better houses and to improve their furniture. More money is being spent on growing fruit and vegetables and on fattening animals. The Gezira Board runs a local newspaper and employs a social research officer, whose work finds practical application in the improvement of villages and the better diet of the people. The widening of interests among the tenants and the creation of a sense of social consciousness is the function of the adult education team.

THE AIMS OF ADULT EDUCATION IN THE GEZIRA .

The aims of adult education in the Gezira are many, but the predominant aim is to improve the life of the people socially and economically and to inculcate the idea of self-help. The intention is to make a man a better farmer and a better citizen. His obligation as a farmer has purposely been put before his obligation as a citizen because the efficiency of a man in his job is the material basis of his citizenship. In the Gezira 90 per cent of the tenants' life is concerned with agriculture and it is within the framework of this absorbing interest that the adult education officer has to do his work. The agricultural field staff are responsible for seeing that the crop is produced, but the adult education officer must work with them to help them achieve their aim. For this purpose the management of the Gezira Board have encouraged every opportunity of co-operation between field and adult education workers. Through adult education the instructions of the field staff can be interpreted so that they are not merely to be carried out as orders but understood as a means of better husbandry. The adult education worker tries in this way to help the people understand the reason for any recommended course of action, whether it concerns their land, their animals, their health or their children. The cultivators of the Gezira are thus encouraged to think for themselves and work out their own solutions to the problem of improving their economic and social conditions.

The work of adult education is mainly conducted amongst the agricultural tenants of the Gezira Scheme and their families. There are over 23,000 tenants in the scheme, most of whom have received no formal education. Elementary schools are now rapidly growing in number and the target of 100 per cent literacy for the younger generation of boys should soon be achieved. The parents of these children have not however received the benefits of education. Adult literacy is one of the important functions of the adult education team but in the main the work has to be conducted amongst an illiterate population.

A pilot scheme of adult education was first started under similar conditions at Um Gerr in 1945. In 1948 the Ministry of Education of the Sudan Government, in conjunction with the cotton management, prepared a scheme for the introduction of adult education into the Gezira.

THE STRUCTURE AND STAFF OF THE SCHEME

For purposes of agricultural supervision the irrigated area of the Gezira is divided into groups and blocks. The adult education team is organized within this framework and a scheme has been worked out to provide adult education in the Gezira over a period of 12 years (1949-61). The adult education officer is responsible for conducting an intensive campaign over two blocks for a period of three years, after which he moves on to another area. When the adult education officer has completed his three years' work, a

resident adult education officer is left to supervise an area of six blocks—the area previously covered by three adult education officers. A senior adult education officer is in charge of the work of the whole team. During 1953 the male staff working in the Gezira consisted of one senior adult education officer, one resident adult education officer and five adult education officers. The 12-year scheme provides for an increase of staff.

The adult education officers are trained in the Sudan, recruited from the cadre of intermediate schoolmasters and given a four-month course before taking over their duties. Two months are spent at the Institute of Education at Bakht-er-Ruda where they receive instruction on the theory and methods of adult education. This is followed by two months' apprenticeship in the field. The senior adult education officer and two other officers have taken a two-year diploma course at Barnet House, Oxford; another officer has taken a year's course under the auspices of the Community Development Clearing House, Institute of Education, London University. All the adult education officers are Sudanese.

At the same time adult education work is being carried out among the women closely in conjunction with the men's work and as far as possible the same areas being covered. The women's programme consists of social welfare and health work. Two British social welfare officers are assisted by 14 Sudanese social welfare workers and one British health visitor by two Sudanese health workers. The Sudanese welfare workers are trained schoolmistresses who are given a two-month course in welfare work; the health workers are qualified nurses and midwives.

The Ministry of Education of the Sudan Government is responsible for the conduct and administration of the adult education scheme and works in close collaboration with the Sudan Gezira Board. In addition to administering the scheme the Ministry provides the adult education workers, trains them and pays their salaries. It supervises the work and provides the materials necessary for the courses. The Social Development Branch of the Board advises the Ministry on the areas to be covered by adult education, provides free housing and transport for the workers, and generally assists in obtaining the co-operation of the field staff and the agricultural tenants. The success of the work depends upon the close co-operation of the Ministry, the Board and the tenants.

PRESENT ACTIVITIES

In planning the activities of his area the adult education officer keeps in mind the aim to improve the life of the people socially and economically and to strengthen in them the idea of self-help. Each officer conducts annually two civics courses lasting a fortnight. In conducting the course the officer seeks the assistance of the staff of the Board and of government departments. Once a year the senior adult education officer arranges a residential civics course which is attended by selected students of these courses. Much importance is attached to the community atmosphere of the course and talks and discussions of a more advanced nature are arranged.

Throughout the year the adult education officer makes visits to village clubs, where talks of a more informal character are given; these are sometimes illustrated by filmstrips or moving films but a shortage of suitable material limits the use of this medium. These talks are often the means of getting across to the tenants a new idea in agriculture or local government.

Much of the administration of the Gezira is conducted through councils—local government councils, agricultural councils or village councils. The adult education officer attends the meetings of these councils as an adviser, not as a member. He guides procedure and offers suggestions; and he sees that the resolutions are carried out or that they are passed to the correct authority for action. During his three years of office in the area it should be the aim of the adult education officer to make the council a lively and efficient body capable of initiating action for the improvement of the life of the community.

The adult education officer also organizes literacy campaigns and for these he enlists the assistance of the local schoolmasters. Part of his duties is to arrange village games and organize inter-village football matches; where there is a boys' club he should attend its meetings and encourage the club leader. In one area the adult education team runs a two-year course for the training of village carpenters and it is hoped shortly to start a similar course for builders. Youths trained in these classes return to their villages, where they may be able to improve the standard of village building and furniture.

The adult education team sometimes promotes a 'feature' such as a campaign for a specific purpose. The Gezira team is at present preparing for an 'anti-bilharzia' week during which it will engage the support of schoolteachers and schoolchildren, village sheikhs and village dispensers, the agricultural field staff, councils and clubs, the women welfare workers and others who spend their lives in a bilharzia area.

On the women's side the work is no less important and may in many respects produce more immediate and tangible results. Work amongst women in an Islamic country is mainly conducted within the four walls of a courtyard. Here the social welfare worker, with the assistance of the village sheikh, collects together a group of women from the village which meets weekly for lessons in sewing, cooking and house management. In some villages the women are taught the elements of home economy, a subject which has great value in a poor country where there is much extravagance. Afternoon classes where the village women meet the wives of the field inspectors are held and here the instruction is more like that given in a women's institute in England, where simple toys are made and elementary skills taught. Some of the younger women are given literacy courses and a feature of all classes is a discussion on some topical and domestic subject led by the social welfare worker. The welfare worker needs to be proficient in organizing discussion, as many of the women prefer to chatter rather than listen.

The health work is conducted along similar lines. Regular classes are held and lessons are given on child welfare, healthy diet, cleanliness and health precautions. The health visitor also holds a clinic for expectant mothers and gives advice on the care of children.

FINANCE

The cost of adult education in the Gezira is shared between the Sudan Government and the Sudan Gezira Board. The Sudan Government, within the budget of the Ministry of Education, meets the charges for salaries, allowances and educational material of all the adult education workers. The annual expenditure to be met by the government amounts approximately to £13,000.

The Sudan Gezira Board meets the expenses of the housing and transport of the adult education staff and provides certain aids to adult education such as film projectors and a travelling cinema. The total cost to the Board amounts to about £10,000 annually.

Some assistance is also obtained from local government councils towards the running of literacy campaigns and boys' clubs. Councils also assist village clubs and village sports.

MAIN PROBLEMS OR OBSTACLES FORESEEN IN THE NEAR FUTURE

The continuation and expansion of adult education in the Gezira depends upon the availability of staff and funds; the success of the work depends on maintaining and improving the present activities of adult education and introducing new techniques. Both the Ministry of Education and the Sudan Gezira Board have made provision for funds over the next five years to meet the costs of adult education. Provided the scheme continues to be successful, funds are likely to be forthcoming beyond this period. The supply of staff presents a problem which can only be met locally. The expansion of all branches of education in the Sudan makes heavy demands on the limited trained staff available and as the staffing of schools is given first priority in the educational programme, adult education may have to face certain limitations. This staff shortage is not indeed likely

to be so serious as to bring adult education in the Gezira to a stop, but it may necessitate the slowing down of the original 12-year programme. It has been found difficult to attract the best candidates by recruiting staff to work exclusively in adult education, it being felt that prospects are better for the worker who has also had training and experience in school education.

New staff will continue to be trained locally and a few selected officers may be sent abroad in order to assimilate new ideas. Work in adult education is in danger of stagnation unless new ideas and new methods are constantly forthcoming. Contacts with abroad, either through the training of Sudanese staff or by the visits and advice of experts to the Sudan, will be an inspiration to the team's efforts.

OPEN FORUM

ADULT EDUCATION—WHY THIS APATHY?

ERNEST GREEN

To anyone like myself, who has spent over thirty years of his life dealing with adult education, no question could be more unpalatable than the one which heads this article—Why this apathy?

Spectacular results are not usual in education, nor does one measure progress only in terms of figures. But if there has been regular and sometimes substantial progress year by year, followed by a recession just as continuous, then one must be sensitive to such a warning. That has been the experience of adult education in Great Britain. In the Workers' Educational Association, there has since 1949 been a slight decrease in the number of classes and students year by year. During this period, the sense of frustration among voluntary local branch officers has steadily increased, and at public meetings, where attendances have seldom justified the strenuous organizing efforts which have preceded them, I have invariably been asked 'What is the solution to this problem of apathy?'

In an attempt to find an answer to this question I undertook an inquiry. It was carried out by means of questionnaires, one appropriate to those who had participated in adult education and the other adapted to secure the reactions of those who had only slight or no experience.

In addition, I issued a prepared syllabus and 55 study groups met, holding from two to eight meetings each, to discuss this and to submit reports. Two groups were residential college groups, one a university student group and the rest experienced members of WEA branches.

The inquiry was spread over the United Kingdom and, thanks to nearly 1,900 people who either filled in questionnaires or were members of study groups, I am a little nearer to solving the problem; the report based on the material collected has been published in book form.¹

The questionnaires came from both participants and non-participants and from branches of the largest trade union in the United Kingdom.

A NATIONAL OR INTERNATIONAL PROBLEM ?

Is the problem of apathy to adult education national or international? It would be difficult to include within the scope of this article all the evidence already in one's possession as to the position in European countries other than Great Britain. Even if such evidence were included, it would not be entirely conclusive, because no effort has yet been made to undertake anything but the most casual inquiries.

That the problem is causing some concern in other countries is evidenced by the fact that Denmark is pursuing similar inquiries to my own. Finland, over the past two years, has been engaged on an inquiry and has just published a report—*Workers' Adult Education in Finland*. A brief summary of the report is published in English. Even this summary is too lengthy to review here, but it may be said that the 'main hindrances to educational interest in each locality studied' were 'lack of interest; lack of premises; lack of leadership'. The report concludes: 'One notes with misgiving that the cultural interests of the young among the working people proved to be weak throughout. Amusements attracted them strongly. They attend study circles less frequently than the rest, and in newspapers, periodicals and the wireless they look for items which recognizedly have little, if any, value.'

1. *Adult Education—Why this Apathy?* Published by Allen & Unwin Ltd., London. 15s.

In France, a selected study group has been studying my book to ascertain how far the British problem of apathy was applicable there. The secretary of the group (belonging to the CCT educational section) says: 'We found that your views and ours were very similar. There is no desire for education (generally speaking) such as was known in the past generations.' Space prevents a full consideration of this group's report but, in the main, their conclusions tally with my own.

From Switzerland one learns that: 'Political opponents are not fundamentally the chief problem of the labour movement but rather the manifold aspects of apathy as you describe them in your book. The problem has become aggravated during the last 10 years in our country. The great development of the entertainment industry has contributed to this.'

The following were also mentioned as contributory factors: fear of war, fear of a new economic crisis, the spread of totalitarianism, and the desire to forget by the escape route of entertainment and amusements.

So one could go on. Without being too dogmatic, it would be safe to argue that this problem is international, though to what extent could only be ascertained by a scientific inquiry which, I hope, may eventually be undertaken.

THE ROOTS OF EDUCATIONAL INTEREST

To return to the United Kingdom, it was obviously necessary to learn something from the educational background of my correspondents. How far had school experience excited their curiosity and inspired them to continue their education on leaving school?

Not unexpectedly, it was revealed that almost everything depended on the kind of educational opportunity they had had.

Those who had attended the elementary school and left at 14 (or earlier in the case of some of the older correspondents) showed only 33.2 per cent stimulated to continue. The percentages stimulated in other types of school were: central 56.75 per cent, secondary technical 59.26 per cent, secondary modern 64.31 per cent, secondary grammar 75.97 per cent, private 70 per cent, fee-paying public schools 76 per cent.

Thus one found that, for those who had had a liberal education as provided in most grammar schools, the chances were that over three out of four would continue their education, while only one in three of those who had attended elementary schools were likely to do so.

The criticisms of those who were not stimulated were that subjects were not made interesting, that most of them were no use to them in later life, that there was no explanation why certain subjects should be studied, that many of the teachers encouraged an inferiority complex by taking interest only in the 'good scholars' and that classes were too large. A surprisingly large number claimed that school was 'frustrating, boring and dull'.

So far as secondary schools are concerned, the main criticism centred upon too much cramming—too much 'stuffing for examination purposes'—and almost unanimous protest against 'excessive homework'.

Summing up, it was evident that in most of the grammar schools a real effort is being made to inculcate a sense of social responsibility. Most correspondents claimed that until every school curriculum is more closely related to life in the community, and is more concerned with developing personalities than prize winners, there is little hope of extending continued education.

WHAT KIND OF INTEREST WAS STIMULATED?

Particulars from 1,387 correspondents showed that 925 had, in fact, continued their education on leaving school. Of these, 838 had attended classes in schools or colleges for commercial, technical or professional training, the rest for recreational or cultural

subjects, 14 had taken correspondence courses and a few had joined WEA-classes in late adolescence. Roughly speaking, of those who continued one-third were drawn from elementary schools and two-thirds from secondary schools. The kind of interest stimulated was, of course, almost entirely utilitarian, and only two out of the 838 who attended classes were attracted by humanistic studies.

So far, it would appear, two conclusions could be drawn.

The first is that the foundation for interest in adult education must be laid in the school. There seems to be a strong case for the whole content and aim of the school curriculum to be overhauled and so revolutionized that no child should leave school without a better knowledge of life and society and his place and personal responsibility within the community. Unless he is given a liberal education (whatever type of school he attends) he will be as limited in interest and as apathetic as the present adult generation.

The second conclusion arises from the heavy bias towards utilitarian studies. I have emphasized the importance of these, especially in respect of adolescents, but it is not sufficient to build up a race of men and women whose only urge for education is based on self-interest.

Most technical and professional subjects should be offered, not in isolation, but linked up with a background of liberal study. There are few subjects which can, with justice, be isolated from human, economic, social, psychological and, often also, cultural factors, and the great need is to secure a synthesis between technical and professional training and the liberal studies.

This would probably involve a complete re-orientation in the training of teachers in technical and professional institutions, but it would be a tremendous step forward. Utilitarianism should not be an end in itself but the means to a full and satisfying life.

It should not be assumed, although the bias is towards technological and professional training, that there is an overwhelming interest in even this aspect of further education. Larger numbers are attracted here than to the liberal studies, but there is disturbing apathy here also. My study groups made inquiries and presented reports covering education authorities serving one-ninth of the population of the country, excluding children at school. In the areas covered by this section of the population, the enrolments in evening institutes, mainly for technical, professional and recreational subjects, represented 4.52 per cent of the population. As students must enrol for at least two subjects, the percentage of students was approximately 2.26.

SOME REASONS FOR APATHY

While it was clear that the faulty character and content of school experience had discouraged the majority of those who had not been attracted to adult education, many other reasons for apathy were given by my correspondents and the study groups. So many, indeed, that one can only select those which received the most emphasis in over eight hundred essays submitted.

No one will be surprised to find that the main reason put forward was the competition from entertainment (including sport, amusements, radio, television and the cinema).

One is not sure that adult education was ever designed to compete with sport and amusements. These factors are not new and, until recently, adult education progressed in spite of, or alongside them. Radio, television and the cinema are in a different category and, while one recognizes their competitive character in relation to adult education, there is another aspect. They may, under certain conditions, be an ancillary factor.

I was anxious to find out from my correspondents to what extent radio, television and the cinema had been or could be a telling factor (a) in mass education and (b) for selective groups keen on specific subjects.

The general consensus of opinion was that these were already the most potent force

in mass education. Most correspondents saw the dangers of 'brains trusts' and tabloid presentation of vitally important issues, but were willing to concede that the public taste has been progressively educated in musical appreciation, drama and by the objective presentation of controversial issues and the news bulletin. A movement such as the WEA had a responsibility for stimulating the BBC to recognize its immense power, and to urge the continuous raising of standards in all types of programmes. Educational movements should take a more active part in suggesting programmes which had an introductory relationship to their own work.

It was not thought that sound radio could do much for small specialist groups, but in television there were immense potentialities and equally great dangers.

The dangers were already patent. Large numbers of people, torn from their normal active pursuits and hobbies, are now engaged in long periods of passive absorption, and so accustomed to looking and listening that they are becoming incapable of expressing themselves; they sacrifice the hours they may have spent in systematic reading to observing, all too often, the superficial presentation of vitally important problems. The social habits of home life have been violently changed. Intelligent discussion of current events has been crowded out in the stampede towards the television screen. Friends who may have paid visits to exchange views on world affairs are no longer welcome or, if they come, they come to look and listen, and the two greetings 'Good evening' and 'Good night' is a not unfair summary of the conversation before and after the evening television programme.

That, of course, is the debit side of television.

Most of my correspondents recognized immense educational advantages in television if properly used. It gives a new meaning to the discussion group as contrasted with sound radio. The speaker on television can be seen and, unlike his counterpart on sound radio, is able to project his personality into the home. He can use a blackboard, maps, diagrams and photography. He can dramatize his approach to his subject.

The only defect is the inability of the viewer either to ask questions or join in the discussion, but even this disadvantage could be partly met by fortnightly talks and presentations, with the viewers able to submit points of view and questions and have them answered or discussed in the intervening weeks.

Apart from the contribution television can make to mass education, most of my correspondents saw possibilities for specializing for groups, especially in subjects depending upon visual presentation. Subjects which came readily to mind were art appreciation, painting, architecture, music, science subjects such as biology and botany, international problems and a host of other subjects of a literary, sociological and economic character.

With regard to the cinema film, there was less enthusiasm for its educational use than for radio and television, partly because it was recognized that the production costs of educational films are too prohibitive, and partly because, if produced, a film must have a box office popularity.

On the other hand, some of my correspondents held the view that the adult education movement does not take advantage of the publicity and educational value of existing films which could be used to arouse initial interest in education.

Mention was made of films such as *Bicycle Thieves* of de Sica, *The Grapes of Wrath*, *The World is Rich*, etc., and films produced in Denmark, Sweden, Yugoslavia and the U.S.S.R. as admirable for educational propaganda if they can be introduced with a background talk and discussed after showing.

What seemed necessary in view of recent developments in the visual arts was some effort to discover how these can be linked up more effectively with adult education movements, and the recommendation made was: 'There should be an independent inquiry as to the future of radio and television in relation to the education of the citizen and that the BBC itself might take the initiative in setting up the inquiry committee.'

There were, of course, many other reasons given for apathy, the most important

being the claims of home and family, especially for married people with young children; the fact that adult education offered no financial incentive; the fear and uncertainty as to the future—'Is it worth while? Should we not eat, drink and be merry if tomorrow we die?'; social security and full employment—'Why bother, when the state will provide?'; meeting rooms too austere and uncomfortable; too tired mentally and physically after a hard day at work; lack of publicity, etc.

I must leave the reader to work out solutions to these problems where they can be found. I made my own suggestions, but limitation of space prevents repetition here.

THE EDUCATIONALLY UNDERPRIVILEGED

One problem overshadowed all. That was the case of the educationally underprivileged. By and large, this means the manual worker, especially the semi-skilled worker who left school at an early age and had no opportunity for anything like a liberal education.

Apathy among this group is especially alarming. It is not without significance that, of nearly two thousand correspondents who participated in the inquiry, only 11 described themselves as unskilled workers. Further, the problem of attracting manual workers to adult education has become increasingly difficult in recent years. In 20 years, the number of manual workers has steadily decreased in proportion to white-collar workers, and while today the rough average is one in five, it was, at its best, three in five.

What are the main reasons for this decline and is there a solution?

Most of my correspondents blamed the meagre education of their school life; some, I regretted to find, thought large numbers were mentally incapable of sustained educational effort; some argued that their sensitivity to their educational and social disadvantages had produced an inferiority complex, a fear of ridicule—they were afraid of 'being thought ignorant', they thought tutors were too highbrow. There were other reasons given but those quoted were the most recurrent.

I could not accept the view that large numbers were incapable of sustained educational effort. That would have been a negation of the whole mission of the Workers' Educational Association. There are, of course, mentally incapable people in all ranks but to apply some unwritten law or yardstick of an IQ to test the measure of WEA capacity to provide classes seemed to me an admission of defeat.

The fact remains that adult education has not 'registered' with the educationally underprivileged and we have to ask ourselves, is our approach wrong?

Many study groups and correspondents put forward suggestions which aimed at solving the problem. The most obvious was to reduce the standard of class work to what was assumed to be the intellectual level of this group. That seemed to me to be wrong. We shall not win over students from any social class by lowering standards or, if we win them, we shall not retain their confidence. We may need different standards but not lower ones.

The most useful suggestions were:

- to supply courses which offer opportunity for simple practical work, on the assumption that groups of this kind have little use for abstract study;

- to recognize the arduous daily tasks in which men and women are involved and to provide special linked-up one-day schools at weekends when they are fresher, and to give such schools a homely and social content;

- to utilize, particularly for this group, visual material in larger measure;

- to seek to organize such groups from their existing interests, such as clubs, trade union branches, etc., so that they would meet as a group knowing each other and sensing no inferiority complex;

- to exercise care in the choice of tutors for such groups, selecting tutors who can 'speak the language' of the group and can maintain interest without giving an impression of patronage or talking down;

to encourage tutors who recognize the importance of this field of work to spend some of their summer vacation in industry making contacts and gaining the confidence of the workers;

to take the class into the workshop itself where this is possible, and free from influence by the management; expecting from managements that they will exercise understanding and, in recognition of the vital importance of this work as an aid to encouraging a sense of social responsibility, that they will be liberal in allowing reasonable time in working hours once a week for legitimate courses.

No one imagined that these suggestions would completely solve the problem of apathy, but they would help. It may be that the check to progress is in any case only temporary, though we cannot afford to be complacent.

This has been a brief review of some of the causes for apathy, and a few tentative solutions. Fuller treatment of these is given in my book. It is hoped that adult education movements will set up their own working parties to examine this subject and make their own recommendations towards solving this vitally important problem.

NOTES AND RECORDS

INTERNATIONAL

ARGENTINA

ESTABLISHMENT OF AN INSTITUTE OF CO-OPERATIVE STUDIES

An institute of co-operative studies (Instituto de Estudios Cooperativos) was set up on 9 December 1953 in the Faculty of Economic Sciences of the Eva Peron National University (formerly the La Plata University). The institute is responsible for organizing and supervising study and advanced teaching in co-operation. Its immediate objectives include the production of surveys on the structure and organization of the co-operative movement, the establishment of a specialized library, and the creation of an editorial, information and publicity service. Certificates are granted to those who complete the course and comply with examination requirements. The course of study covers all aspects of co-operative practice.

BRAZIL

INTERNATIONAL FOLKLORE CONGRESS, SÃO PAULO

Among the events held to commemorate the Fourth Centenary of the founding of the city of São Paulo was the International Folklore Congress held there from 16 to 22 August 1954.

The congress was convened by the Brazilian Institute of Education, Science and Culture (Unesco's National Commission for Brazil) and the proceedings were in Portuguese, Spanish, French and English. There were nearly two hundred delegates from 25 countries, most of them from Latin America; the United States, Japan and many European countries were also represented.

A full agenda included discussions on the characteristics of folklore; the significance of folklore and traditional culture for fundamental education; folk and popular music; comparative folklore; and ways and means of establishing international collaboration between folklore specialists.

CARIBBEAN

THE CARIBBEAN AGRICULTURAL EXTENSION DEVELOPMENT CENTRE

A centre for the development of agricultural extension in the Caribbean was held from 5 to 14 August 1954 at the University College of the West Indies, Kingston, Jamaica. The centre was organized by the FAO at the invitation of the Government of the United Kingdom, in co-operation with the Government of Jamaica, the Foreign Operations Administration of the United States, the Caribbean Commission and the Inter-American Institute of Agricultural Sciences. The centre was attended by participants from Cuba, the Dominican Republic, France, Haiti, the Netherlands, the United Kingdom and the United States. The Holy See, the United Nations Economic Commission for Latin America and Unesco sent permanent observers. The 30 participants who attended the centre were specialists, administrators and government officials concerned with extension work in the countries and territories of the region.

We give below brief details of some of the subjects discussed.

The Scope and Functions of an Agricultural Extension Service

The centre agreed upon the following definition of the term agricultural extension: 'Agricultural extension is a type of out-of-school education in agriculture, home and family living, and community life, aimed at assisting people to bring about continuing improvement in their own physical, economic and social well-being through individual and community efforts. Where certain of these aims are provided by other social welfare agencies or departments, it will be the responsibility of agricultural extension to collaborate fully with these agencies or departments. The programme is primarily directed at the improvement of rural life but it should also be related to the common welfare of the nation.'

There was the need to convey practical problems from the rural people to the research workers, and—in the other direction—to

transmit to the people and interpret for them the findings of research applicable to their conditions.

The Family Approach to Agricultural Extension

It was recognized that the family approach was best adapted to a situation of family-sized farms.

Nutrition was a problem of basic importance throughout the region and the achievement of a balanced diet was accepted as an important aim of the extension service. Much could be done by education in nutrition, stimulating the interest of all members of the family in the growing of food crops or the rearing of livestock contributing to a balanced diet. This would include instruction in preserving seasonal surpluses of food. There was felt to be a danger, however, in encouraging diversification of crops solely to provide a better diet: land might well be economically more productive under a single crop and the provision of suitable marketing arrangements might make it more profitable for the farmer to buy his food elsewhere than to grow it. This made it all the more necessary that the farm family should be alive to the needs of a balanced diet.

The centre considered the problem, common in the Caribbean, of holdings that are uneconomic because of their small size or low soil fertility and are inadequate to support a family at a reasonable standard. It was considered that one approach should be the encouragement of co-operatives for production, marketing and for the supply of credit, cottage industries to augment family earnings, and (where possible) resettlement schemes.

A rural youth programme was felt to be an essential function of an agricultural extension service. Its objectives should be to offer boys and girls instruction in agriculture and home management and to help them not only to increase family income and raise standards of living, but to make rural life more attractive.

A Regional Programme

Development of a programme of regional activities that would strengthen agriculture extension services was one of the immediate goals of the centre. Among the activities recommended, the following may be mentioned:

- each country should undertake an evaluation of its extension services;
- a high-level regional conference should be held at two-year intervals, concerned with policy and with the organization and administration of agricultural extension;



Lucky Hill—a successful co-operative land settlement scheme in Jamaica. The houses, designed centrally, were modified to meet each settler's requirements (Caribbean Commission).

inter-regional visits and regional visits and competitions should be encouraged; training of agricultural personnel should be provided at all levels: administration, supervision, and field operations (Possibilities were analysed of providing this training through five means: pre-service, in-service, mobile centres, international centres and fellowships. It was concluded that the major burden in training must rest with the countries themselves, although bilateral and multilateral technical assistance agencies can be of particular help in these instances.);

use should be made of regional consultants for agricultural extension, youth work, and community development.

SOUTH PACIFIC COMMISSION

FRENCH BRANCH—LITERATURE BUREAU

Readers will be interested to hear that the French branch of the South Pacific Commission Literature Bureau, authorized by the Commissioners at their twelfth session, has now been established in Noumea. Mrs. C. Dardel has been appointed secretary of the branch, and the work is supported and guided by a strong committee representing appropriate fields of activity in French Pacific territories. Several interesting manuscripts are already under consideration. Letters and inquiries may be addressed to the French branch, c/o The South Pacific Commission, Pentagon, Noumea, or through the South Pacific Literature Bureau, Box 5254, G.P.O., Sydney, N.S.W., Australia.

Leaflets for Village Reading

In the Territory of Papua and New Guinea the education and health services have co-operated in work among village women and in women's clubs, as also have various missions. The need for simple, cheap and attractive reading material for these women has been felt for a long time: there is the need to consolidate and maintain the ability to read which was gained in school; the need to 'get across' various pieces of information and to leave with the people some simple record of the information given since there is some danger of its becoming distorted if only remembered orally; and there is the fact also that the women themselves had repeatedly asked for such material. Several pamphlets were prepared in the Territory of Papua and New Guinea and were distributed for some time in mimeographed form. With the advent of new and inexpensive printing techniques this bureau has co-operated in an effort to see if something a little more attractive could be produced without becoming too expensive. As a result a leaflet, *Tina protects her Family*, was produced experimentally, based on one of the mimeographed pamphlets.

It has proved possible to produce these pamphlets at about Australian £20 for the first thousand and about Australian £3 per thousand thereafter. These costs are inclusive of artist's fees but exclusive of freight from Sydney to final destination.

YUGOSLAVIA

A CORRESPONDENCE SCHOOL FOR CO-OPERATORS (CROATIA)

With a view to building up the co-operative cadres and providing them with basic training in the field of economics and the business organization of all types of co-operatives, the Central Co-operative Union of the People's Republic of Croatia has organized a correspondence school. Its present enrolment is restricted to co-operative officials (members of managing and supervisory boards) and employees, but later on other co-operative members will be admitted.

The administration of this school has organized branches in the district co-operative unions which, in their turn, organize clubs in villages in which there are co-operatives: 250 of these clubs have so far been formed, and a further 250 are in varying stages of organization. Each club will have from 20 to 40 members.

The school's curriculum covers 26 subjects; brief popularly written brochures have been written on each of the subjects and are distributed to all students of the school. A series of slides on each subject has also been prepared, and the clubs are to be supplied with epidiascopes. The school programme will last for one year, a fortnight being devoted to the study of each of the 26 subjects. The clubs will hold fortnightly lectures, illustrated by slides. The students will then study the subject by themselves with the aid of the brochures, and the following week the club will meet for joint discussion and the elucidation of any difficult points. Every three months discussion meetings will be held in district centres for all the clubs in the district. At the end of the year, the students will receive school certificates indicating the marks obtained by them during the course. The students who complete this course will later be admitted to a more advanced course.

The expenditure for the school's work—estimated at 40,000 to 60,000 dinars per club—will be met from the cultural-educational funds of the co-operatives which run the clubs.

STUDENT ASSOCIATIONS

These associations were formed some two years ago as agencies of adult education and have already proved their effectiveness.

Various teams have been formed, consisting, for example, of medical, dental and veterinary students, and mixed teams of lawyers, economists and social scientists, etc., who go out to the villages, give lectures, set up reading rooms, form people's universities, conduct sports activities and do practical medical and veterinary work. Here are some recent activities:

In the summer of 1953 debating clubs gave a total of 63 lectures and discussions. During the year students gave 346 lectures in various fields of science, politics and economics in their respective towns and the surrounding villages. Teams of medical students made 473 examinations, while the medical students of Cačak distributed medicine amounting to the value of 10,000 dinars to the surrounding villages. Teams of dental students checked and treated 298 patients. Veterinary students examined 138 animals.

Cultural and artistic groups of the associations gave 160 performances for working collectives, army units, farm co-operatives and villages. These groups also organized 19 literacy evenings, 24 entertainment evenings, 19 concerts and a number of social evenings. According to the students of Sandzac, an activity which has proved very successful in

this district is the 'oral newspaper'—gatherings in which newspapermen give an oral account of their articles. Seven film showings have been given, mostly of a scientific and documentary nature, as well as 12 broadcasts from the existing broadcasting stations. Students of Smederavaka Palanka opened an art gallery

in which 12 exhibitions have been held so far. Some of the associations have arranged excursions to places of historical interest and visits to farm co-operatives and to soldiers on the frontier. Some seven summer camps have also been organized.

UNESCO NEWS

SEMINAR ON ADULT EDUCATION IN RURAL AREAS

This seminar, the fifth international adult education seminar to be organized by Unesco, was held at Grundtvigs Højskole, Frederiksborg, Denmark, from 14 August to 5 September 1954. It was opened by the Director-General of Unesco, Mr. Luther Evans, in the presence of the Danish Acting Minister of Education and a distinguished gathering of Danish educators, and was attended by 46 participants representing 25 Member States. In addition, there were five Unesco fellows, and one representative each from the FAO, ILO and four international non-governmental organizations. Professor Aksel Milthers, Principal of the Royal Veterinary and Agricultural College, Copenhagen, was Director of Studies, and the Group Leaders were Professor Amlan Datta, of Calcutta University; Mr. Jean Nazet, specialist in popular education in the French Ministry of Education; and Mr. F. L. Harris, of the Extra-Mural Department of the University of Exeter.

The participants were divided into three groups and studied the special conditions and needs of rural areas; programmes, methods and techniques; and the organization of adult education in rural areas. The work of the seminar was co-ordinated by a number of plenary sessions in which the findings of the separate groups were discussed.

The congenial atmosphere of a Danish folk high school provided an excellent background to a seminar concerned with rural education, and the Danish educational and local authorities added considerably to the interest of the programme by arranging visits to neighbouring institutions active in this field.

SEMINAR ON THE ROLE OF MUSEUMS IN EDUCATION

An international seminar on the role of museums in education was organized by Unesco

in Athens, Greece, from 12 September to 10 October 1954. This seminar brought together museum workers and educators from various parts of the world to discuss and explore the growing importance of the role of museums in educational programmes. Representation was excellent and there were participants from the following 23 countries: Austria, Brazil, Canada, Denmark, Egypt, France, Germany, Greece, Iraq, Italy, Japan, Jordan, Lebanon, Netherlands, Norway, Pakistan, Poland, Sweden, Switzerland, Syria, the United Kingdom (including Malta and Cyprus), United States, Yugoslavia. Two specialists in fundamental education were sent by Unesco, one, a member of the Paris Secretariat and one an expert in visual aids from ASFEC (Arab States Fundamental Education Centre).

The seminar was designed for active members of their profession, preferably in the 30 to 45 age range, who stood to gain from the experience of the seminar.

The museums of Athens and the site museums of Greece were used as a basis for discussion on the potentialities of particular types of museums which could be used in educational programmes. They varied from the National Museum with its impressive collections to small, private collections and small site museums.

The participants met in plenary sessions for the general discussion of problems which covered the use of archaeological, art, ethnographic, science and natural history museums. The participants and observers also worked in specialized groups which served for the interchange of ideas and also for the consideration of specific problems and ways of solving them in a hypothetical situation.

The seminar enabled many of the participants to recognize for the first time the potentialities of museums, their range of visual presentation and the ways in which they can be integrated in programmes of school, adult and fundamental education. Towards the end of the seminar, museum workers from such

widely divergent fields as folk art and technical science museums as well as from different geographical areas were becoming clearly aware that their problems were common problems. Similarly many educators realized how their programmes could be widened in scope by the use of museums or their techniques of presentation.

The staff of the seminar was made up of Dr. Grace M. Morley of the San Francisco Museum of Art, Mrs. Germaine Cart of the Louvre, Dr. E. El Nadoury of the University of Alexandria, Dr. R. Duyuran of the Archaeological Museum of Istanbul, and specialists from the Museums and Monuments Division of the Unesco Secretariat.

CONFERENCE ON EDUCATION AND SMALL-SCALE FARMING (CARIBBEAN)

This conference, organized jointly by Unesco and the Caribbean Commission, was held at Port-of-Spain, Trinidad, from 6 to 15 October 1954. It was one of a series of technical conferences on problems of economic and social development in the Caribbean. Each of these is followed by a session of the West Indian Conference at which ministers and other government officials consider the recommendations of the conference.

Unesco was represented at the conference by the Director of the Department of Education, and the Deputy Director of CREFAL (Fundamental Education Centre for Latin

Mr. Luther Evans, Director-General of Unesco, applauds the speech of Dr. Julio César Arroyave at the opening of the Unesco-Government of Colombia public library pilot project for Latin America in Medellín, Colombia. Dr. Arroyave is Director of the Library (Unesco).



America) and Dr. F. Howes, a Unesco expert who has spent nine months working with the Caribbean Commission making a survey of education and community development in the region, and who had prepared several working papers for this conference. Documentation was supplied by the Research Department of the Caribbean Commission and the Unesco Education Clearing House.

The discussions on education centred on four subjects: curriculum problems; teacher training; administration; finance. The conference accepted a number of recommendations for the improvement of educational facilities in the area. Among these was a proposal for a Regional Education Clearing House to be established by the Caribbean Commission with the assistance of Unesco. Another proposal which received considerable support was for the preparation of common textbooks for the area, in all four languages of the region (English, French, Spanish and Dutch) and especially in history, geography, languages and nature study.

The work of this conference, and the recommendations that were accepted, give evidence of the strong desire for co-operation which exists in this area, and indicate the possibility of joint regional action which can contribute greatly to the progress of education in the Caribbean.

PUBLIC LIBRARY PROJECT IN COLOMBIA

A modern public library, the first of its kind in Colombia, was opened on 24 October in the industrial city of Medellín. The Director-General of Unesco and high officials of the Government of Colombia spoke at the inaugural ceremony, which was attended by several hundred people. The Medellín Library is a pilot project to encourage public library development throughout Latin America. It is being established by Unesco and the Government of Colombia.

In the past, users of Colombian libraries had to read books on the premises. The new library will be the first in the country to lend publications for home reading. It already has 10,000 books available on open shelves, plus 200 recordings, as well as a number of pictures and filmstrips. The book collection is expected to be increased to 50,000 within the next few years.

The project is being developed in close co-operation with local adult and workers' education organizations, and an active programme of discussions, lectures, exhibits and concerts of recordings has already begun. A

special feature of the library's service is provision for the needs of adults who have recently learned to read in literacy campaigns.

The library is now in temporary quarters which have been converted into the most attractive public building in Medellín. One pleasant feature is a charming patio and garden for outdoor reading. Plans are already made for a new building to be constructed as the permanent quarters for the library, funds to be provided by the University of Antioquia and the local and state governments. A site has been acquired, well situated between the old and new sections of the city, along the banks of a river.

The director of the library, Dr. Julio César Arroyave, left Medellín in November on a six-months Unesco fellowship for the study of public library services, principally in the United States. During his absence, the library is being directed by Mr. Germán García, a Unesco consultant who is on leave from his post as director of the public library in Bahía Blanca, Argentina.

After services at the main library are consolidated, the project will organize mobile services for outlying sections of the city and nearby villages. Branch libraries will be established and collections of several hundred books will be set up in trade union meeting places, factories, schools and hospitals.

NEW EDUCATION DOCUMENTATION CENTRES

In February 1954 Unesco requested all Member States to supply information on the work being done by education clearing houses and documentation centres in their countries, so that it might complete and bring up-to-date the international guide published in 1938.¹

An education clearing house as defined by Unesco is an institution, or section of an institution, which is concerned with the following activities:

- the collection and filing of educational information (documentation centre);
- the production of books and other publications on educational topics, or the supply of such information by other means;
- the conduct of studies and research in specific educational fields or in comparative education.

Information has been received on centres in more than 42 countries, and a number of other countries have informed Unesco that they are reorganizing and developing their centres.

Five centres have recently been established in Yugoslavia, one on a federal basis, and the

other four to serve the needs of individual republics.

Any libraries and educational centres which have material that might be of use to the centres are urged to make their offers directly by correspondence. Information is particularly needed on methods for the improvement of secondary education, the training of teachers and recent changes in educational practice in all European countries: the addresses of these centres in Yugoslavia are given below:

Federal Centre (concerned with all questions in Yugoslavia): Seketerijat za prosvetu SIV, Nemanjina 11, Belgrade.

Republic Centres: (a) Republic of Slovenia—Stalna komisija za proučevanje solstva, Zupaničeva ul. 3, Ljubljana; (b) Republic of Serbia—Institut za unapredjenje nastave, Knez Mihajlova 37/IV, Belgrade; (c) Republic of Croatia—Zavod za unapredjenje nastave, Trg. Vlahovica 6, Zagreb; (d) Republic of Bosnia-Herzegovina—Zavod za unapredjenje nastave, Sarajevo.

VACATIONS ABROAD, VOLUME VII

The publication date of the annual Unesco handbook, *Vacations Abroad: Courses, Study Tours, Work Camps*, has been advanced so that Volume VII will appear in January 1955 instead of March. This will allow it to be distributed throughout the world in time to reach persons who will be planning their annual vacations during the early months of the year.

Last year's edition contained information on nearly 700 vacation activities in many countries, serving the needs of persons wishing to combine foreign travel with educational experience.

Summer courses and study tours are becoming an increasingly popular way of spending a vacation. *Vacations Abroad* aims to give information on a large variety of such activities and on the organizations that are sponsoring them. These activities last, in general, from one to three weeks, and are open, at moderate fees, to all types of persons who wish to participate, whether or not they possess academic degrees.

Vacations Abroad is sold by all Unesco national distributors—price \$.50; 3s.; 150 fr.

1. League of Nations, International Institute of Intellectual Co-operation. *Handbook of National Centres of Educational Information*. 2nd edition. Paris, 1938.

UNESCO GIFT COUPON PROGRAMME

Special Unesco services for teachers and community leaders are described in a 1955 desk diary just published by Unesco, entitled *Call on Unesco in 1955*.

This new year-round guide lists audio-visual aids, information materials and special facilities available to all who teach—whether professionally in a classroom or voluntarily in club, church, union or community centre.

Opposite a convenient memorandum page for each month of the year, the diary describes the structure of the United Nations, the work of Unesco and some of the services it offers to organizations such as films, coupons, displays, information services.

The Unesco desk diary also includes several pages showing which countries participate in Unesco's various coupon programmes. It also provides an international list of UN and Unesco addresses.

This year's desk diary has been published in a limited edition, primarily for use by programme directors of organizations participating in Unesco's Gift Coupon Plan—which is a voluntary activity by which groups provide educational assistance through personal contact with people in other countries. Copies are being distributed experimentally in the United States, Canada, the United Kingdom and France; a limited number of copies of the 1955 diary are available upon request to readers in the following gift coupon national sponsors: *Canada*: United Nations Association, 340 McLeod Street, Ottawa; *France*: Unesco Gift Coupon Office, 19 avenue Kléber, Paris-16^e; *United Kingdom*: United Nations Association, 25 Charles Street, London, W.1.; *United States*: Unesco Gift Coupon Office, United Nations, New York.

TECHNICAL ASSISTANCE

Afghanistan

In September 1954, the Government of Afghanistan started a new rural welfare project with the assistance of the United Nations Technical Assistance Mission and the United States Foreign Operations Administration. The object of this pilot project is to conduct research on methods and techniques which will arouse the interest and secure the co-operation of the people living in villages to better their conditions, so that in future the government will be able to implement these techniques and methods in other parts of the country through the different government agencies. Two villages in the Logar Valley have been selected for this purpose.

The rural development project is now in its initial stage. The problems of the pilot villages are surveyed, existing needs assessed, and local Afghan specialists from the ministries trained in fundamental education concepts and methods. The second stage, which consists of concentrating on a pilot project for demonstration and training of workers for expanded programmes, will be the responsibility of the United Nations missions; it will last from April to September 1955, after which date the programme will be extended to other villages in the Logar Valley and to other parts of Afghanistan. The third stage will be with the association of the United States Operations Missions.

A Unesco expert in general fundamental education is being recruited, who will assist the government departments and the UN expert in the development of the project. An ex-Unesco fellow in fundamental education has been appointed by the government as director-general of the rural development project, with administrative responsibility for both the pilot and the expanded stages of the scheme.

Iraq—Fundamental Education Mission in Dujaila

After the summer months, when some members of the mission contributed to the organization of the third summer course in fundamental education at Abou Ghraib, the team returned in September to their headquarters in Dujaila, 250 kilometres south-east of Baghdad.

The mission this year consists of: (a) last year's team, composed of the head of the mission, who is an expert in fundamental education, a literacy expert, a specialist in sanitation and fundamental education, a specialist in home economics, and an expert in light industries and gainful occupations; (b) the Iraqi counterparts; (c) the five Iraqi graduates who returned from ASFEC this year; (d) new trainees (10 men and 2 women) out of the 15 men and 10 women expected this year; (e) a woman expert in social welfare who will work mainly at Shaka 11 and who is expected to join the mission in November 1954.

The Ministry of Education, which is sponsoring fundamental education all over Iraq and promoting literacy classes in the army and police force, will be allocating 20,000 Iraqi dinars to the Division of Fundamental Education and to the literacy drive, a considerable increase over the 5,000 Iraqi dinars granted last year.

The members of the mission were pleased to

1. See 'Unesco Associated Projects—V', vol. VI, no. 3, p. 120-6.

see on their return to Dujaila that the settlers' interest in gainful occupations was increasing, that several of the farmers' wives had done some fine needlework during the summer, that the inhabitants of Dujaila were becoming keenly interested in literacy classes (five classes have been started), and that the attendance at the boys' primary school sponsored by the mission had increased to about 90. Preparations are now being made to open the girls' school at Shaka (settlement) 7 and also the agricultural intermediary school.

The clinic was opened for health work, and it will cover Shakas 8 and 9 this year.

The expansion of the activities of the fundamental education mission began during the summer of 1954. Besides the Dujaila area, which is now a demonstration project and a training centre, and the three training courses organized in 1954 and previous years, the mission is now collaborating with similar activities all over the country, such as the community centres organized by the Ministry

of Social Affairs with the assistance of the UNTAA, and the Village Life Improvement Project at Shaglawia developed with the assistance of the Voluntary International Service, FOA. Iraqi counterparts and trainees who have been trained at Dujaila are now working on these projects, thus ensuring co-operation between all Iraqi ministries and international and bilateral organizations' work in the field of fundamental education and community development.

It is expected that the buildings for training in fundamental education will be ready at Shaka 11 in June 1955, and that the Iraq-UNESCO technical assistance fundamental education project will continue its expansion in 1955 by starting a new national training centre for fundamental education at Abou Ghraib. The buildings for this centre will be sufficient to house 30 men and 30 women trainees. It is expected that the centre will be completed in 1956.

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